

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 16

Chapter 5

The description of the means for the Madhyama Adhikari

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65	Avarta 252 – 254	- On the origination and order of the creation
66	Avarta 255 – 260	- Nature of Maya

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CHAPTER 5

**The Discrimination of the means
for the Madhyama Adhikari**



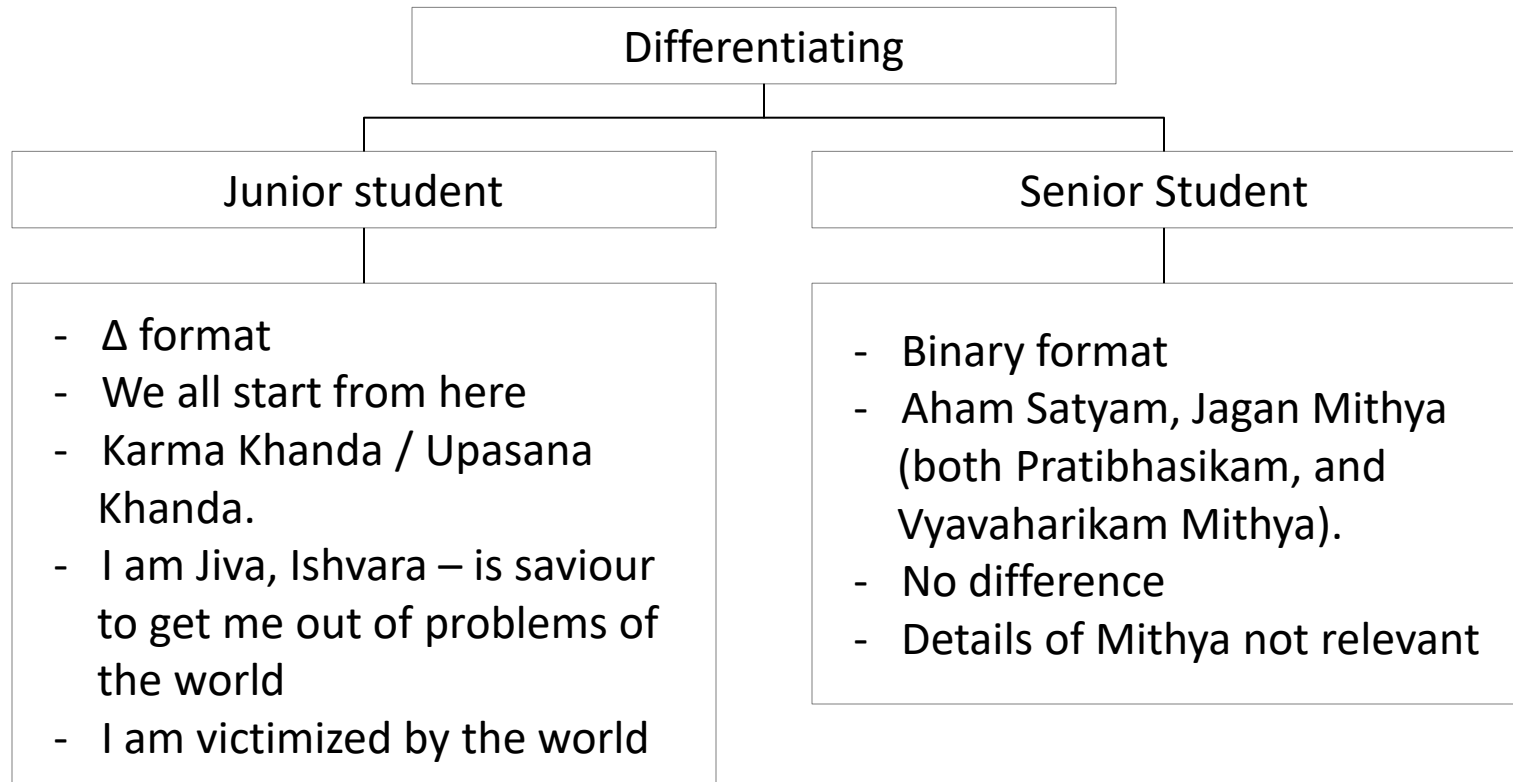
New Allied, significant topic now from topic 252 – 282 :

Topic 252 :

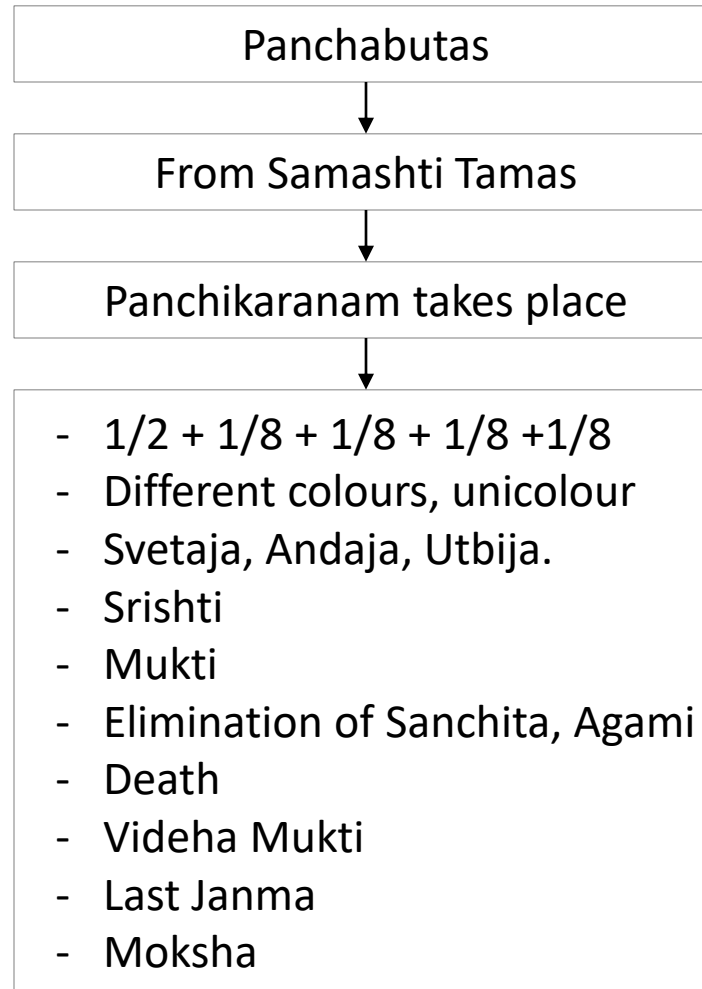
(आ. २५२-२८३) संसारविषयकविचारः —

(२५२) संसारोत्पत्तिक्रमप्रश्नः —

ब्रह्माज्ञानादुत्पद्यमानः संसारः केन क्रमेणोत्पद्यत इति सुनिश्चितं वर्णनीयमिति शिष्यो गुरुं पृच्छति ।



- Initially our approach Δ format centred.
- Hence teaching is designed to suit the Δ format.
- In Δ format, world plays important role.



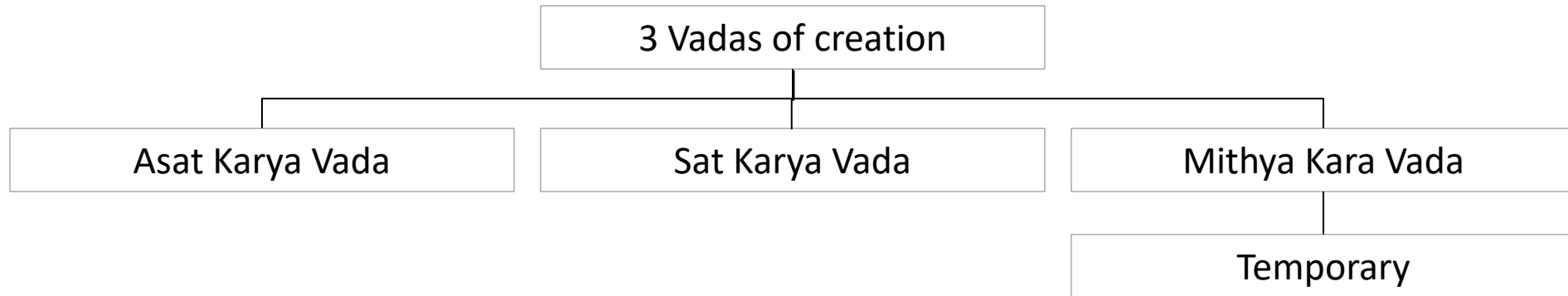
- Arrival, gradual sequential manner for Δ format.
- Krama explained in Δ format.

In Binary format :

- Jagrat not much different from Svapna, Mithya, like Rope – snake.
- Whole Jagrat = Rope – Snake.
- Not obsessed with sequence of arrival of rope snake.
- Arrival, departure insignificant in binary format.

Mandukya Upanishad :

- 4 features of Mithya.
- Have no existence of its own.
- No origination.



- 6 questions, 6 answers.
- No theory of creation will work for Mithya.
- No origination, sequence can't be discussed.
- How Punya Papam eliminated for Jnani?
- Namaskaras – Punyam distributed, Nindha of Papam done.

- Moksha is escapism in Δ format no next birth.
- Krama – sequence of arrival departure will be relevant as long as one is junior student in Δ format.
- Vichara Sagara meant for Uttama Adhikari in Binary format for whom Utpatti, Laya Krama not important.
- Nishchaladasa does not want to neglect Junior students.
- Samsara Vishaya Vichara = Jagrat Prapancha.
- Jagrat originates because of Brahma Ajnanam, Moola Avidya, Maya.
- No sequence, no birth hence no question about last birth, next birth.

Revision (191) :

Topic I :

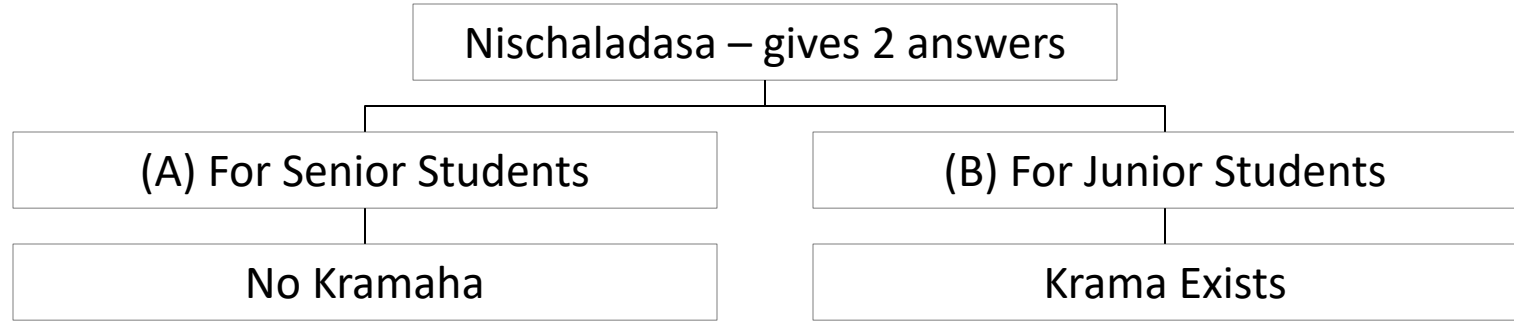
- Mithya Guru – Shastra can eliminate Mithya Samsara, same order of reality, like dream thirst and dream water.

Topic II :

- Dvaita Prapancha comes because of Maya, Avidya.
- What is generated by Avidya = Mithya.
- In Advaned Vedanta, Moola Avidya used instead of Maya.
- Jnana Badyatvam is clear.

Student :

- What is Krama of projection of world by Maya?
- Does Utpatti Krama exist or not?
- Is there Krama, sequence in creation?



A) Senior Student :

I) Dvaita Prapancha is negated later.

II) Creation is temporary projection of Avidya, Maya Shakti.

III) Along with Avidya, Dvaitam is negated.

IV) Don't bother about arrival, departure of the world.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

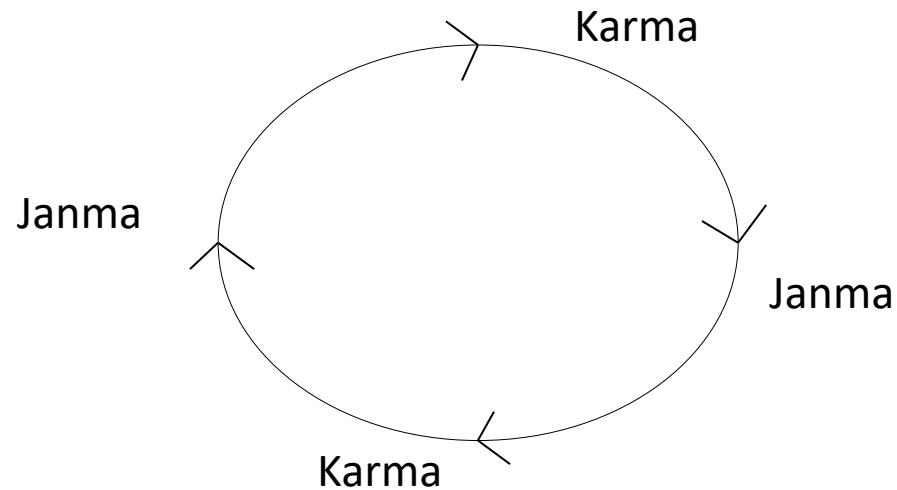
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

V) Tatparyam of sruti is in Nisheda.

- Need not bother about Kramaha

VI) Dvaitam is Mithya.

- In Mithya no Tatparyam.
- No Krama possible.
- Whole thing is cyclic.



- No 1st Karma or 1st Janma.
- Anaadi Maya.

B) Junior Student :

- In Δ format.

Junior Student	Senior Student
<p>i. Considers himself Jiva.</p> <p>ii. Jagat and Ishvara very prominent</p> <p>iii. Ishvara – Jagat ↓ ↓ Karanam Karyam</p> <ul style="list-style-type: none"> - Kaarana – Karya Bhava comes alongwith Srishti. - Deep obsession with World. <p>iv. Intellect lost in cause – effect chain</p> <ul style="list-style-type: none"> - Samsara will not go away. <p>Mandukya Upanishad : [4-K-55]</p> <ul style="list-style-type: none"> - Yavat Hetu Phala Avesha... <p>v. Cause – effect will be there as long as I am Jiva.</p> <p>Fundamental :</p> <ul style="list-style-type: none"> - Ishvara → Karanam - Jagat → Karyam <p>Have question :</p> <ul style="list-style-type: none"> - Why Creation? How Creation? When Creation? 	<p>i. Considers himself Brahman</p> <p>ii. Aham Satyam very prominent Jagat Mithya, not prominent.</p> <p>iii. Aham Karya – Kaarana Vilakshana Satyam</p> <ul style="list-style-type: none"> - No Srishti - I alone exist - No obsession with Mithya, lower order, like dream <p>iv. No birth, no Samsara, no Jagat ever</p> <ul style="list-style-type: none"> - Lower order <p>v. Cause – effect in lower plane, not in higher plane</p> <ul style="list-style-type: none"> - Waker never asks cause – effect of dreamer - Turiya Atma never asks cause – effect of waker. - Says, no creation ever, it rises, exists and resolves into me.

Mandukya Upanishad :

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।

क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

yāvaddhetuphalāveśastāvaddhetuphalodbhavaḥ ।

kṣīṇe hetuphalāveśe nāsti hetuphalodbhavaḥ ॥ 55 ॥

As long as one believes in this law of Causality, so long he can certainly perceive this law functioning. But when this preoccupation with causality Vanishes from the bosom of the seeker, both the cause and effect, also, do Vanish. [4 - K - 55]

Junior Student	Senior Student
<p>vi. Krama Important</p> <ul style="list-style-type: none">- Obsessed with question <p>vii. Veda compromises</p> <ul style="list-style-type: none">- Brings Adhyaropa- Accepts universe- Elaborate Srishti presented- For back door students who come to Vichara Sagara as 1st text of spiritual study.- Vichara Sagara is ocean, caters to all. <p>viii. Conclusion :</p> <ul style="list-style-type: none">- Krama Asti- When you look at Jagrat as waker there seems to be Krama- Dream has Krama for Dreamer.	<p>vi. Vichara Sagara primarily meant for senior students.</p> <p>vii. Veda gives direct teaching : Tat Tvam Asi</p> <p>viii. Conclusion :</p> <ul style="list-style-type: none">- Krama Nasti- Like Swapna Srishti, projection only of Maya.- Baby becomes adult- No Krama in Rajju Sarpa Utpatti- No Krama in Jagrat- Any Mithya can't have Krama- From wakers angle, No Krama in Dream.

- From Brahma Drishti, Binary format, no Krama possible in both Pratibhasikam and Vyavaharikam.
- Sruti not consistent in Krama for Srishti.

I) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Prana – 1st
- Pancha Butas later.

II) Prasno Upanishad :

- Prana first, Pancha Butas later.

III) Aitareya Upanishad :

- 14 Lokas first.

IV) Taittiriya Upanishad :

- Akasha first

V) Chandogya Upanishad :

- No Akasha only Agni.

- Lack of consistency w.r.t. creation in Sruti conveys, Veda does not want us to bother about order.
- Junior student asks, to win his trust, not loose Sraddha in Vedas, tradition gives Krama for Srishti.
- Later, Pravilapanam, Swallowed.

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

Example :

- Order in serving food, Smartha Sampradaya, how to take out Yalai, Keep tumbler – left or right, all Svaha in the end.

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

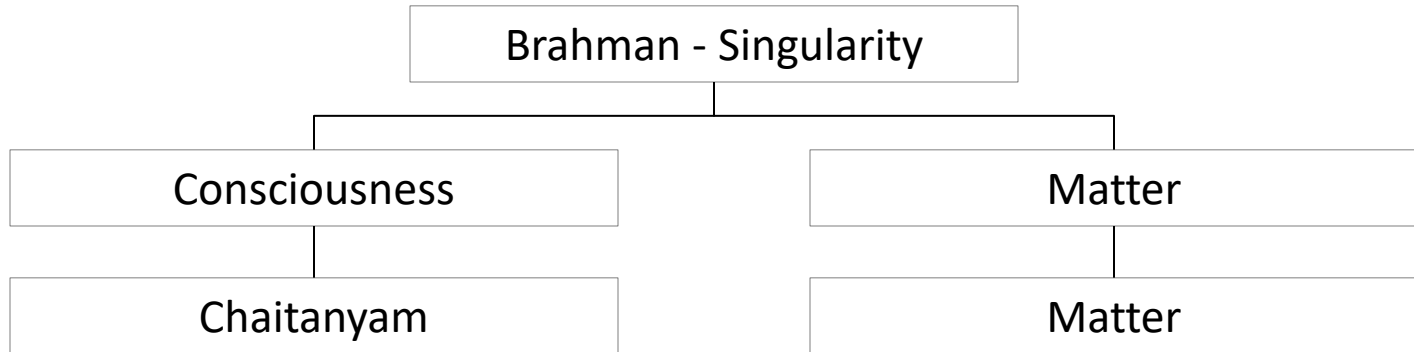
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Transcend dichotomy, transcend order.
- 1st senior – students reply given by Nishchaladasa, then elaborate answer for Junior student.
- Brahma Ajnanat Utpatti Nama Smaranam.
- Creation comes from Maya component of Brahman.



Topic 253 to 283 :

Topic 253 :

(आ. २५३-२८३) पूर्वप्रश्नस्य गुरोरुत्तरम् —

(२५३) स्वप्नवद्विना क्रमं जगतः प्रतीतिः — स्वाप्नपदार्था यथा क्रममन्तरेणाप्युत्पद्यन्ते

तद्वदेव मिथ्याजगत्प्रतिभासते । मिथ्याजगतः क्रमजिज्ञासुः

मरीचिकोदकावगाहनमपीच्छेत्।उपनिषत्सु जगदुत्पत्तिरनेकधा वर्णिता ।

जाग्रत्स्वप्नयोः सर्वथा साम्यमेव श्रूयते — “तस्य त्रय आवसथास्त्रयः

स्वप्नाः” (ऐ. १.३) इति । अत एव तत्र युगपत्सृष्टिरप्युक्ता ।

“स इमान् लोकानसृजत” (ऐ. १.१) इति । “स इदं सर्वमसृजत ।यदिदं किञ्च”

(तै. ब्र. ६) इति च । तथैव पञ्चदश्यामप्युक्तम् —

- For senior students order not relevant.

- **No creation or arrival.**

- **Only appearance of Mithya Universe like dream.**

4 features of Mithya :

1) Universe has no existence of its own.

- Existence which appears in the universe is given, donated by me (Turiyam).

- I donate existence to world and say world is in waking dream, and sleep.
- 3 channels for observer consciousness me.

II) World does not have origination.

III) World has appearance because of borrowed existence.

IV) Appearance because of Moola Avidya and Maya.

- **Don't accept Utpatti – origination.**

- **Replace it by appearance.**

- World is an appearance like Svapna.

- Krama Bina Asti.

- Jagrat world only appears if we are consciousness.

- **Senior student replaces word origination, creation by appearance.**

3 Levels of learning

Brahman creates world

- Nimitta Karanam
- Intelligent cause
- Adama student

Brahman becomes the world

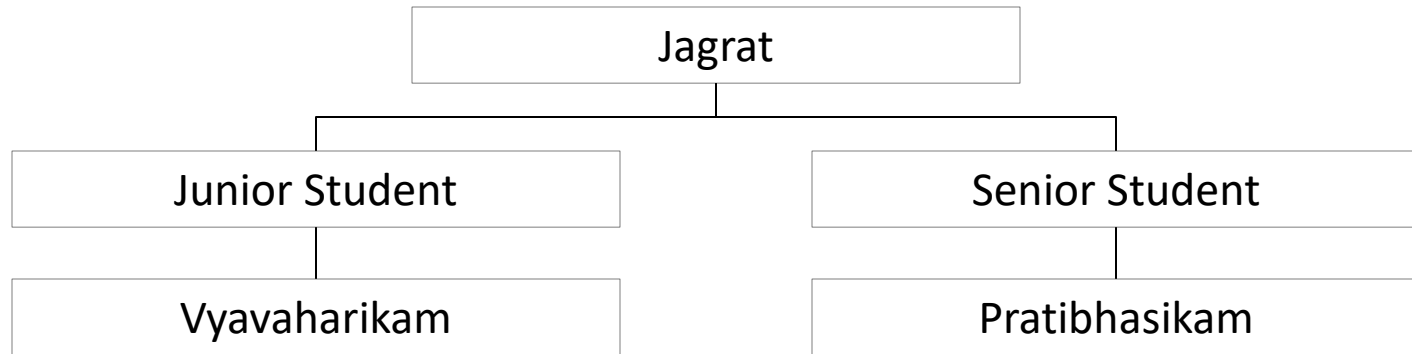
- Upadana Karanam
- Material cause
- Madhya Student

Brahman appears as the world

- Vivarta Karanam
- Changeless cause
- Ultimate
- Senior student

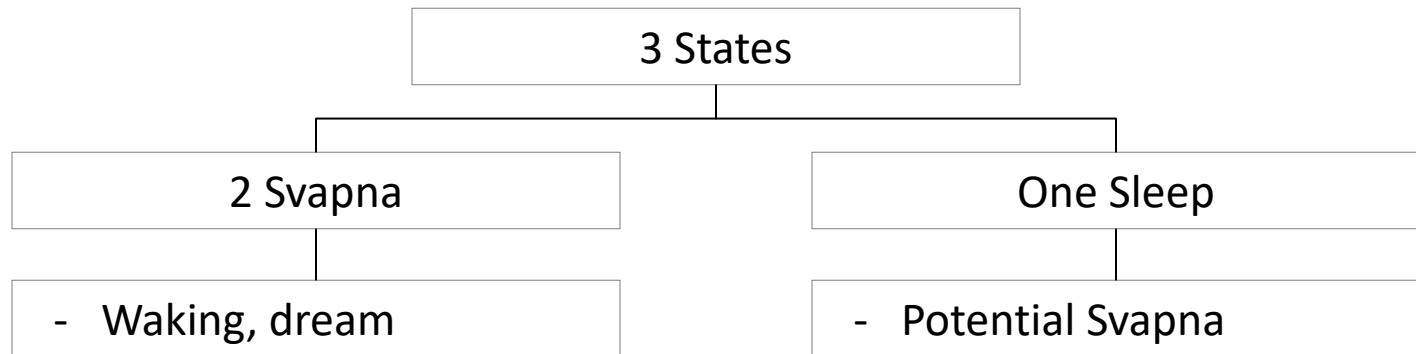
Highest Level :

- **Jagrat is Pratitih, appearance, Thotram.**
- Dream objects have no creation, appear without order.
- Mithya Jagat Pratibhasate Pratiti.
- **Jagrat = Pratibhasikam only.**



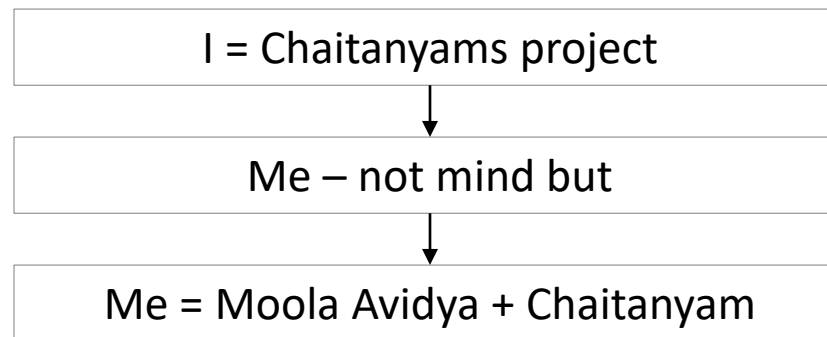
- Why Singapore comes in Jagrat again daily?
- Because you should focusing on similarity not dissimilarity between Jagrat and Svapna.
- Jagrat – Singapore – only in Δ format Jiva – Jagat – Ishvara format.
- You are Vyavaharika Jiva, as Jiva you create dream Prapancha / Universe.
- Jagrat Prapancha created by Ishvara, watching cosy Jagrat Prapancha.

- This is dissimilarity, duality, format, Jiva, Jagat, Ishvara.
- Aitareya Upanishad – Chapter 1 – 3rd section.
- After Srishti, Jiva has 3 fields of experience, 3 abodes Trini Avastaha, Trini Kshetrani.

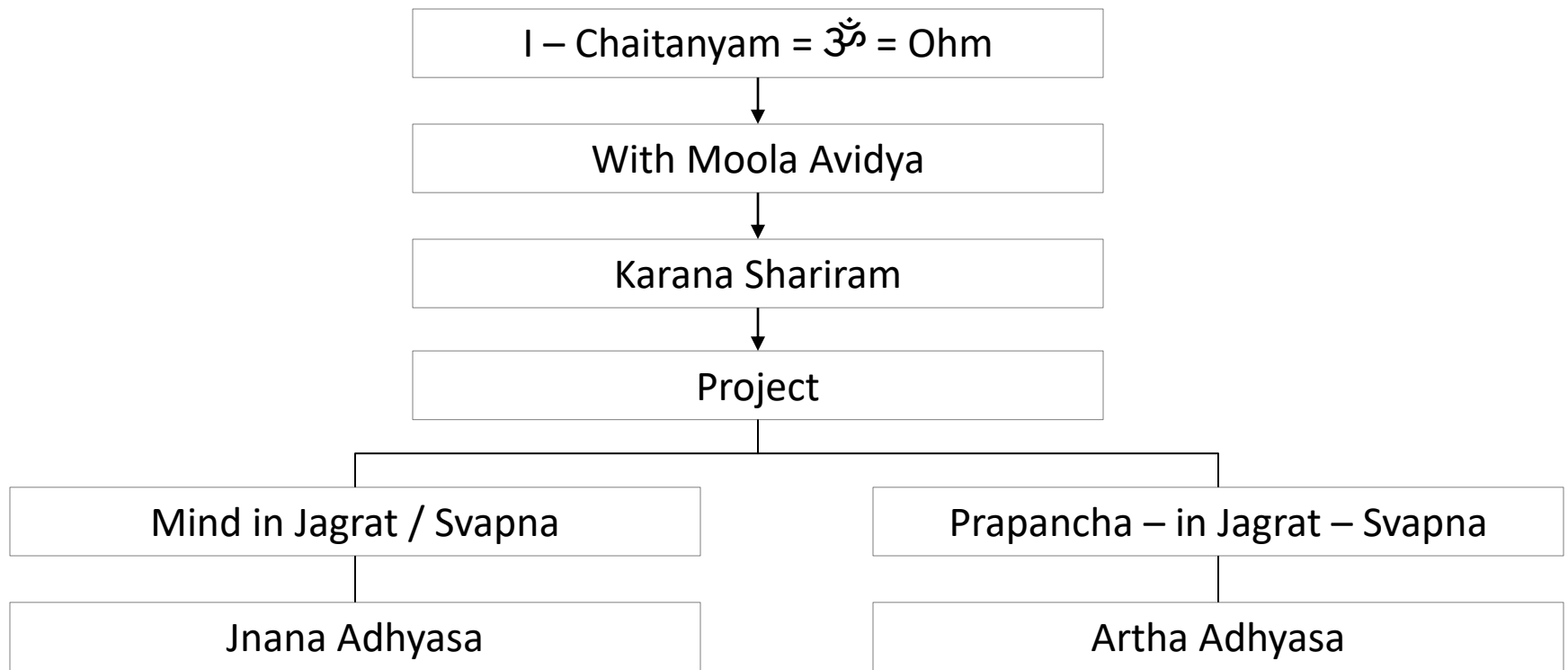


Ultimate Vision for Senior Student :

I)



- Project Jagrat mind and Prapancha.



- I keep them (Jnana + Artha Adhyasa in Potential form in Sushupti).

Senior Students :

- **Both Jagrat, Svapna projected by me – Chaitanyam.**
- **Not mental projection.**
- **I – Chaitanyam project everyday, everything including mind is the ultimate vision.**
- We can't say this to Junior students.

1st :

Svapna	Jagrat
<ul style="list-style-type: none">- Mental projection- Nidra Shakti	<ul style="list-style-type: none">- Ishvara Shakti projection

Aitareya Upanishad :

- Jagrat is simultaneous projection of Chaitanyam – Jnana Adhyasa and Artha Adhyasa.
- Revised Anir Vachania Khyati.
- Idagum Sarvam Asrujata Yadidam Kincha, Yugapath, Akrama Srishti.

I) Panchadasi : Trupti – Deepa Prakaranam

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥७१॥

“In “That thou art ‘thou’ denotes the consciousness which is limited or circumscribed by the adjunct the inner organ and which is the object of the idea and word ‘I’”. [Chapter 7 – Verse 71]

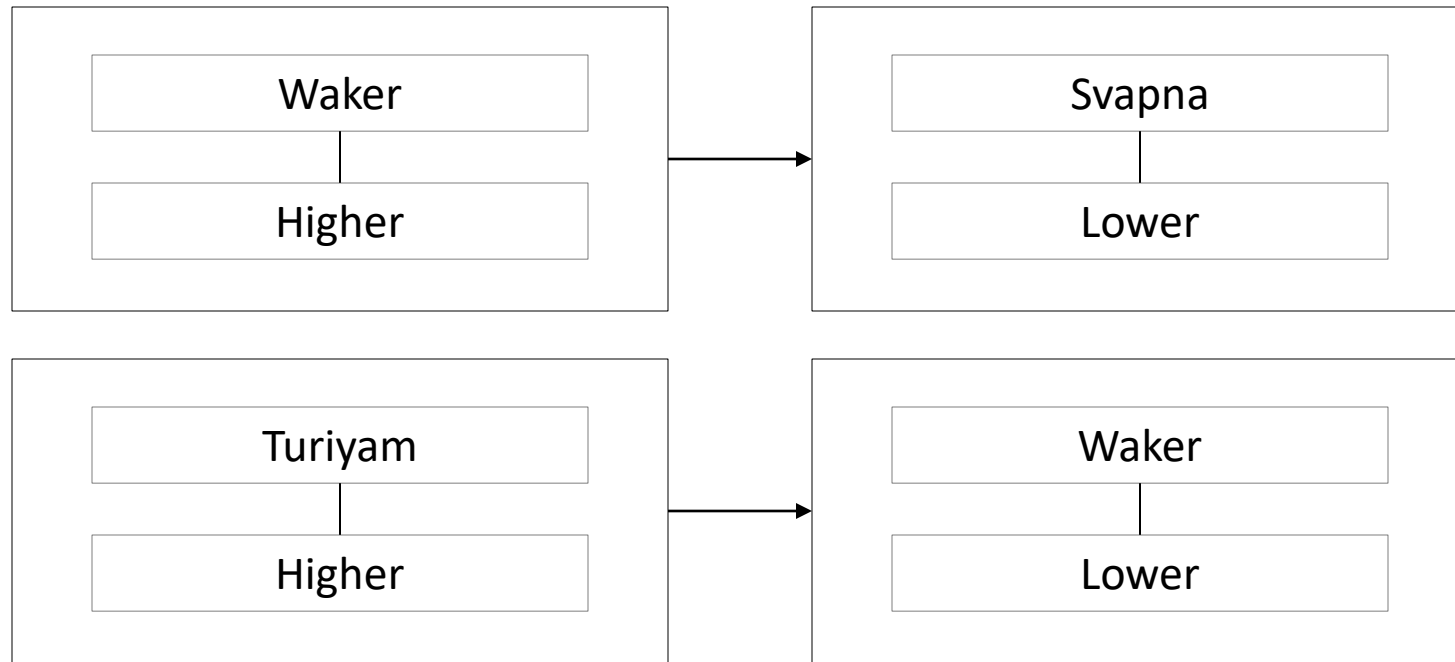
मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।
पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः ॥७२॥

“the (absolute) consciousness conditioned by the primeval ignorance, Maya, which is the cause of the universe, is all-knowing etc., and can be known indirectly, and whose nature is truth, knowledge and infinity, is indicated by the world ‘that’”. [Chapter 7 – Verse 72]

प्रत्यक्परोक्षतैकस्य सद्वितीयत्वपूर्णता ।
विरुध्येते यतस्तस्माल्लक्षणा संप्रवर्तते ॥७३॥

“the qualities of being mediately and immediately known, and those of existence with a second and absolute oneness are incompatible on the part of one and the same substance. An explanation by implication or what is called an indirectly expressed meaning has, therefore, to be resorted to.” [Chapter 7 – Verse 73] 2645

- No creation, instant creation.
- **Svapna – establishes binary format.**



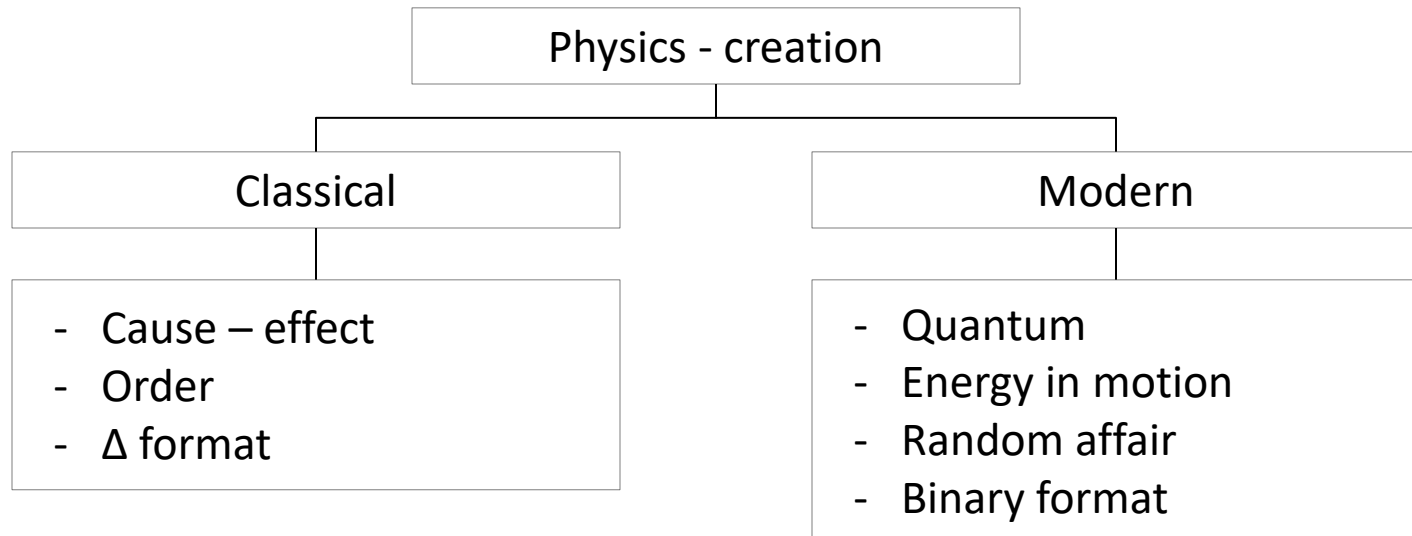
- See similarity of orders.
- Don't highlight dissimilarity.
- Both Avasthas – mixture of Jnana Adhyasa and Artha Adhyasa superimpositions on Chaitanyam.
- **Universe has no objective existence of its own – similarity between dream and waking.**

II) Universe is a magic show of Maya – Indra Jalam

- Mayaviva Vijrimbati.

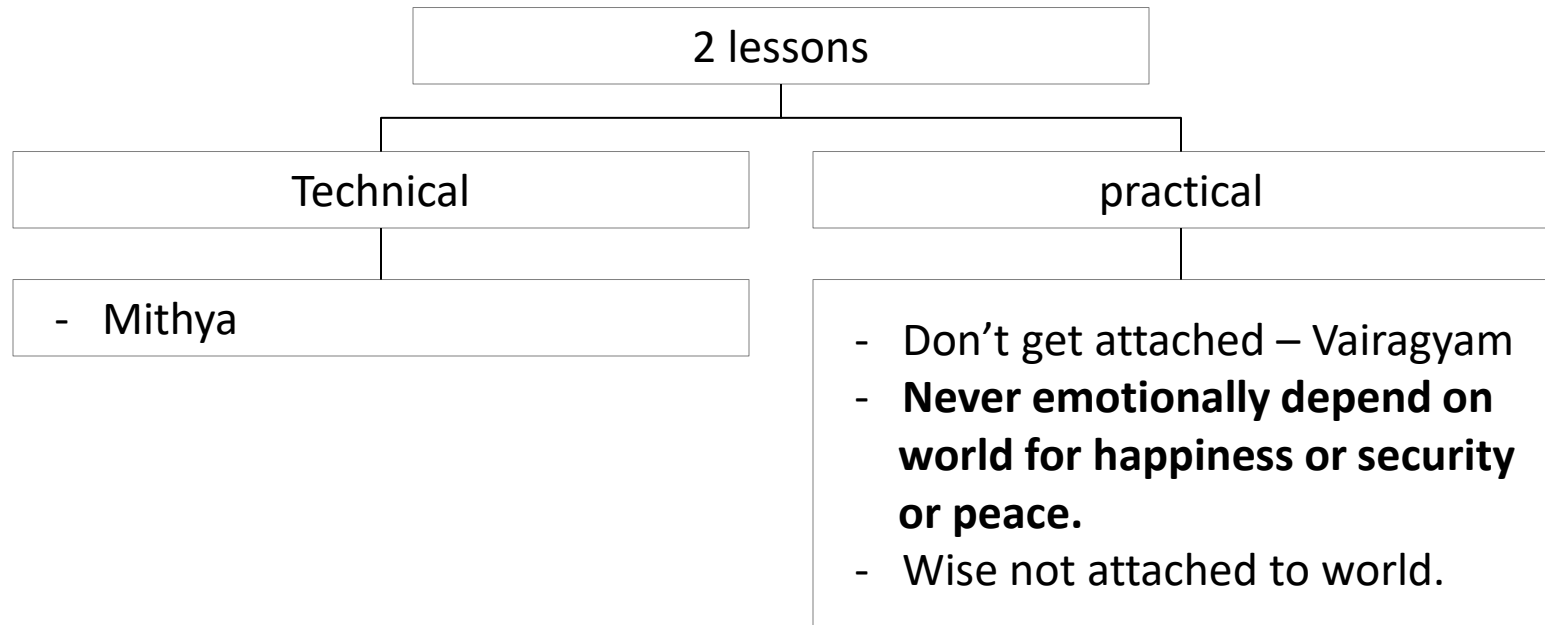
III) Achintya Pachanatmakam :

- Inexplicable inconceivable wonder.
- Can't explain – order – disorder in creation, Srishti – Sthithi – Laya Nature.
- Can analyse cause – effect at superficial level only.
- At deeper level cause – effect violated.
- Karma – Janma – which came first?

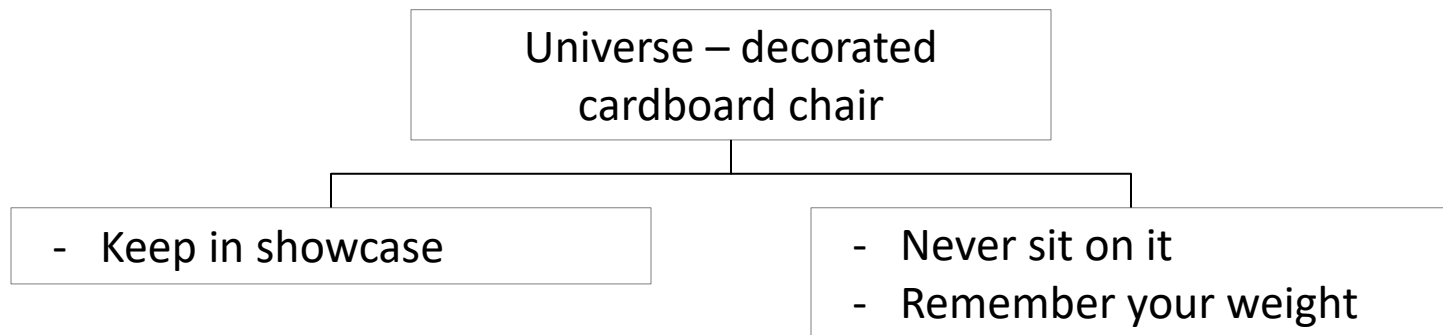


- Drishtam – Nashtam Svabava iti Pashyan creation.
- See it appears – disappears.

- See continuity of hall, Singapore at gross level, at deeper energy level, it lasts only momentarily.

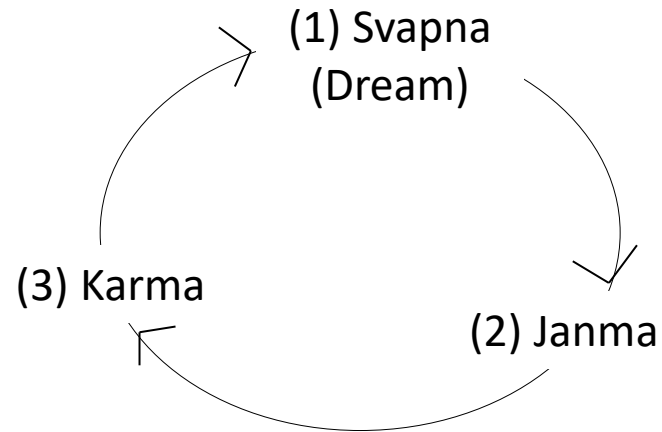


Example :

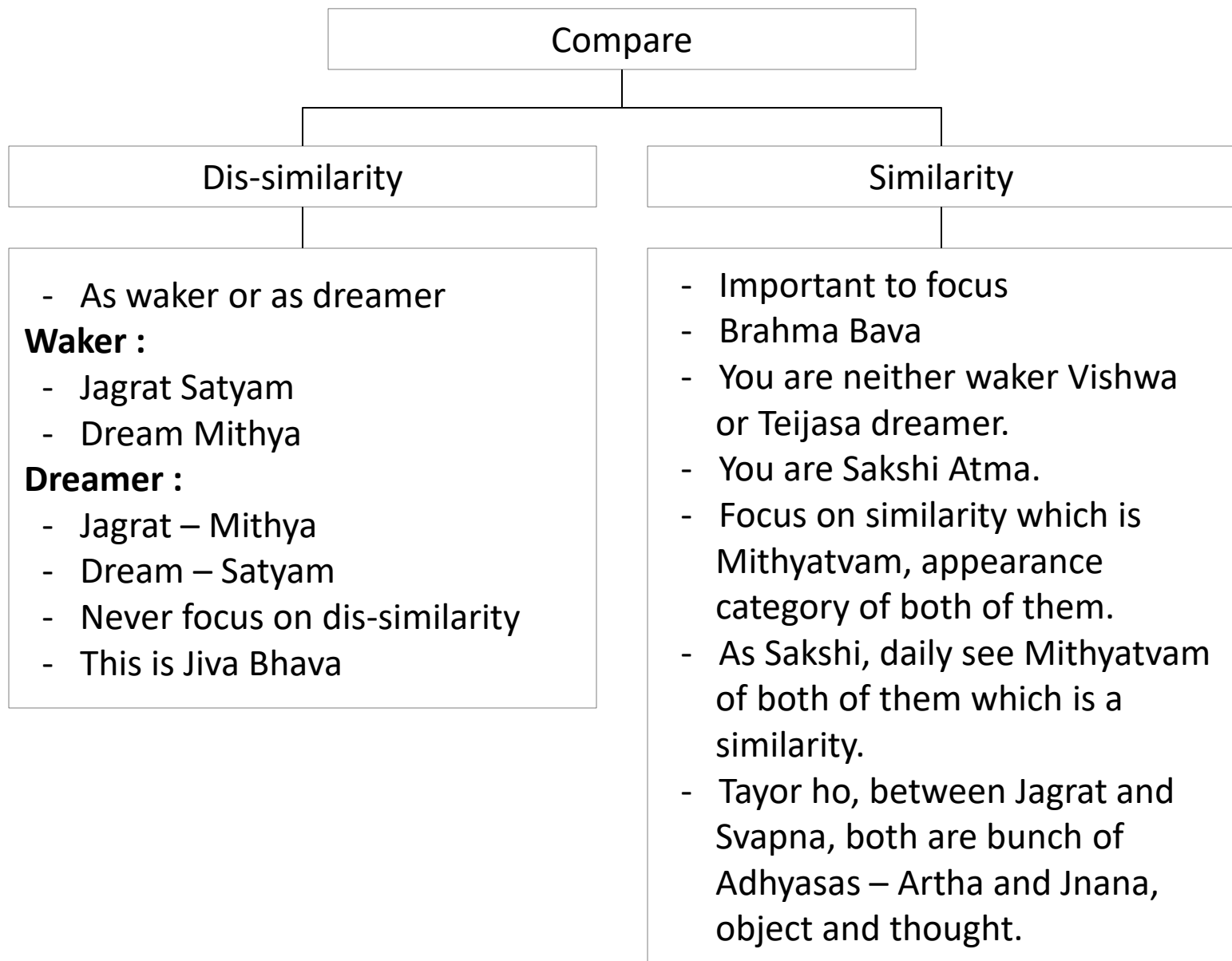


- Tatra Na Anurajyati
- How to get detachment?

- Let atma Svarupam Sink into subconscious mind by increased daily Sravanam.
- Let it not remain at superficial level.
- **During crisis subconscious mind alone functions, not conscious mind.**
- Then Vairagyam will be alive.
- After getting up from sleep remember :
 - I lent existence and consciousness to Svapna No. 1
 - I am lending existence and consciousness to Svapna No. 2 – waking.
- Both are Mithya – I – am Brahman Satyam.



- Meditate on this phenomenon Aparokshaya, intimately.
- Daily – Anudinam, compare both of them (Dream + waking) Apramataha – without fail.



- **More you Meditate on similarity, more you invoke your Sakshi Bhava.**
- Anusadhaya – Meditate.

- Total similarity will be evident, Sarva Samyam Jagate.
 - Similarity is Mithyatvam.
 - I alone lend existence to both of them.
 - Senior student looks like Atheist, Ishvara does not have much role to play.
- **I play role of Ishvara in both Jagrat and Swapna.**
 - **I lend existence to both Jagrat and Swapna Prapancha.**

Junior Student	Senior Student
<ul style="list-style-type: none"> - I create Swapna - Ishvara creates Jagrat 	<ul style="list-style-type: none"> - I lend existence to both Jagrat and Swapna <p>Kaivalya Upanishad :</p> <ul style="list-style-type: none"> - Mei eva Sakalam....

Kaivalya Upanishad :

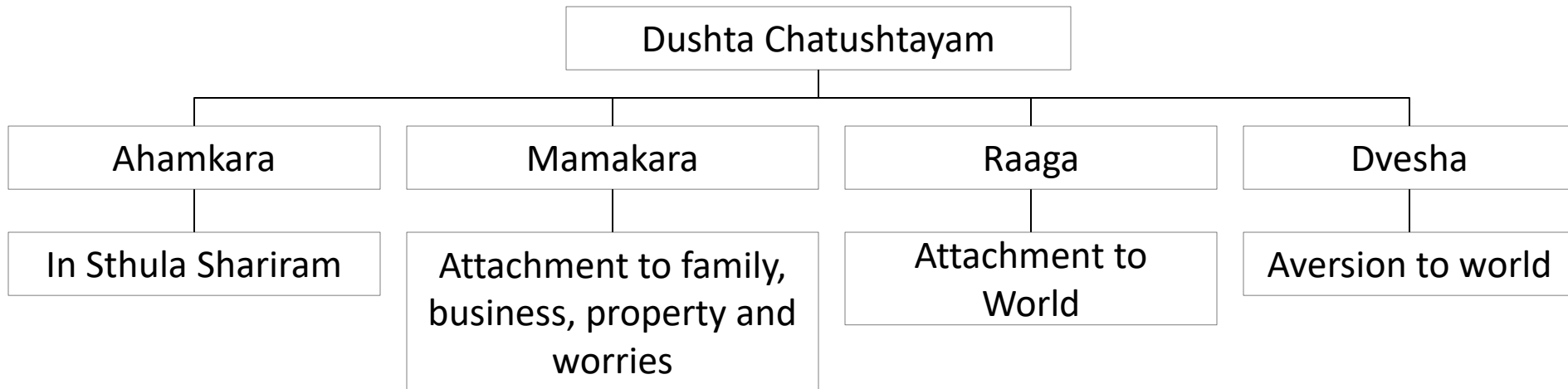
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- This sloka become deeper in understanding which is called Sarva Samya Dhyanam.
- Giving up Satyatva Buddhi in both Jagrat and Svapna, one can realise Atma.
- How does it translate into practical experience?

• **More I invoke Sakshi Chaitanyam, Dushta Chatushtayam gets diluted.**



- Dushta Chatushtayam is gained.
- FIR – Reduced.
- Mind enjoys Samatvam.

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrah
tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥१४-२५॥

mānāpamānayōstulyah
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

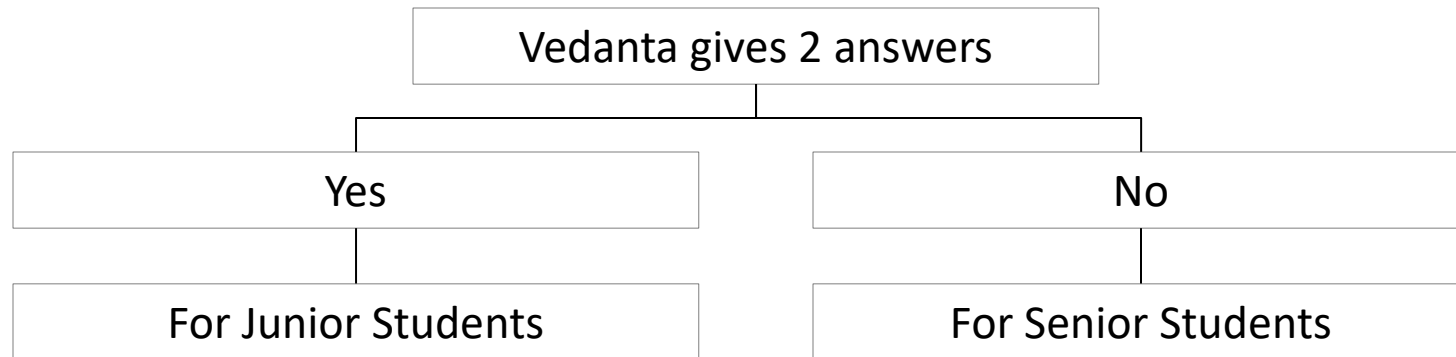
- Sama Dukha Svastaha
- To reach Atma, start here with Samatvam.

Revision (192) :

Topic 253 :

Students Question :

- **Is there Krama, order w.r.t. origination of world?**



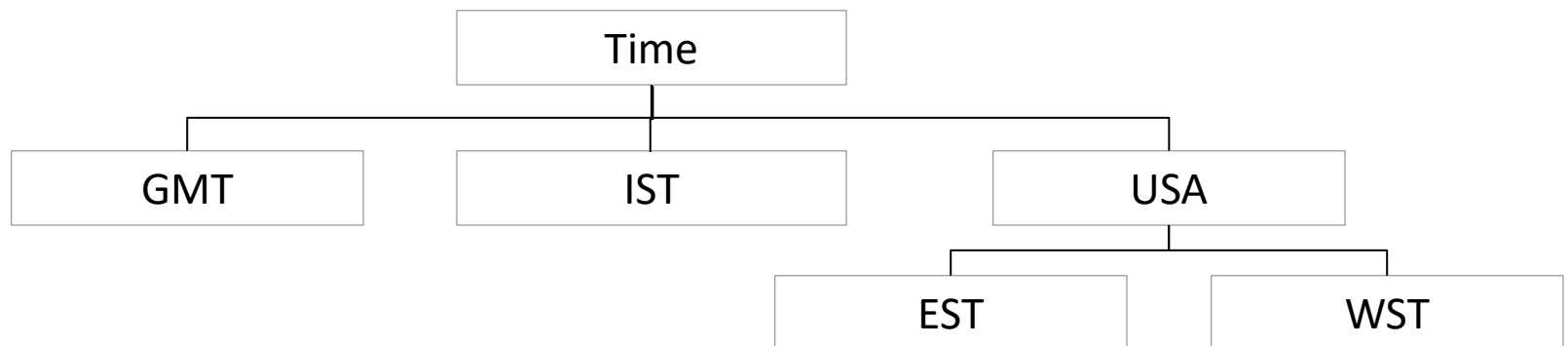
I) Junior Student :

- Take waker as standard.
- See world as waker.
- Take waker and world as absolute standard.
- We are used to this approach since birth.
- Our analysis starts by taking waking as standard, absolute.
- Vedanta is forced to teach us based on this standard.
- **Vedanta does not accept waker as standard because it is relative entity obtaining in the waking state of the mind.**

- It is not available in dream state, sleep state.
- **As long as we approach in Vedanta keeping waker as standard, we don't get proper answers.**
- Dropping waker as standard requires mental preparation and maturity.
- For junior students, Vedanta takes waker as standard.

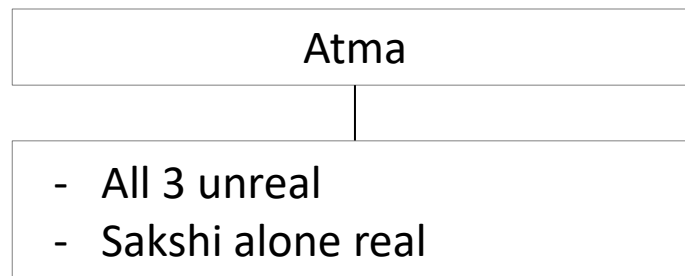
II) Senior Students :

- Waker not available in dream state or sleep state, hence drop waker – Vishwa.
- Can't take Teijasa or Pragya also as standard, relative.
- What is available in all 3 states?
- Atma – Sakshi Chaitanyam.
- Study from standpoint of Atma and understand properly – nature of waker and waking world, dreamer and dream world, sleeper and sleep ignorance.



- Time is relative, not absolute, no standard available.

Jagrat	Dream	Sleep
Unreal in dream	Unreal in waking	Both Jagrat and sleep unreal

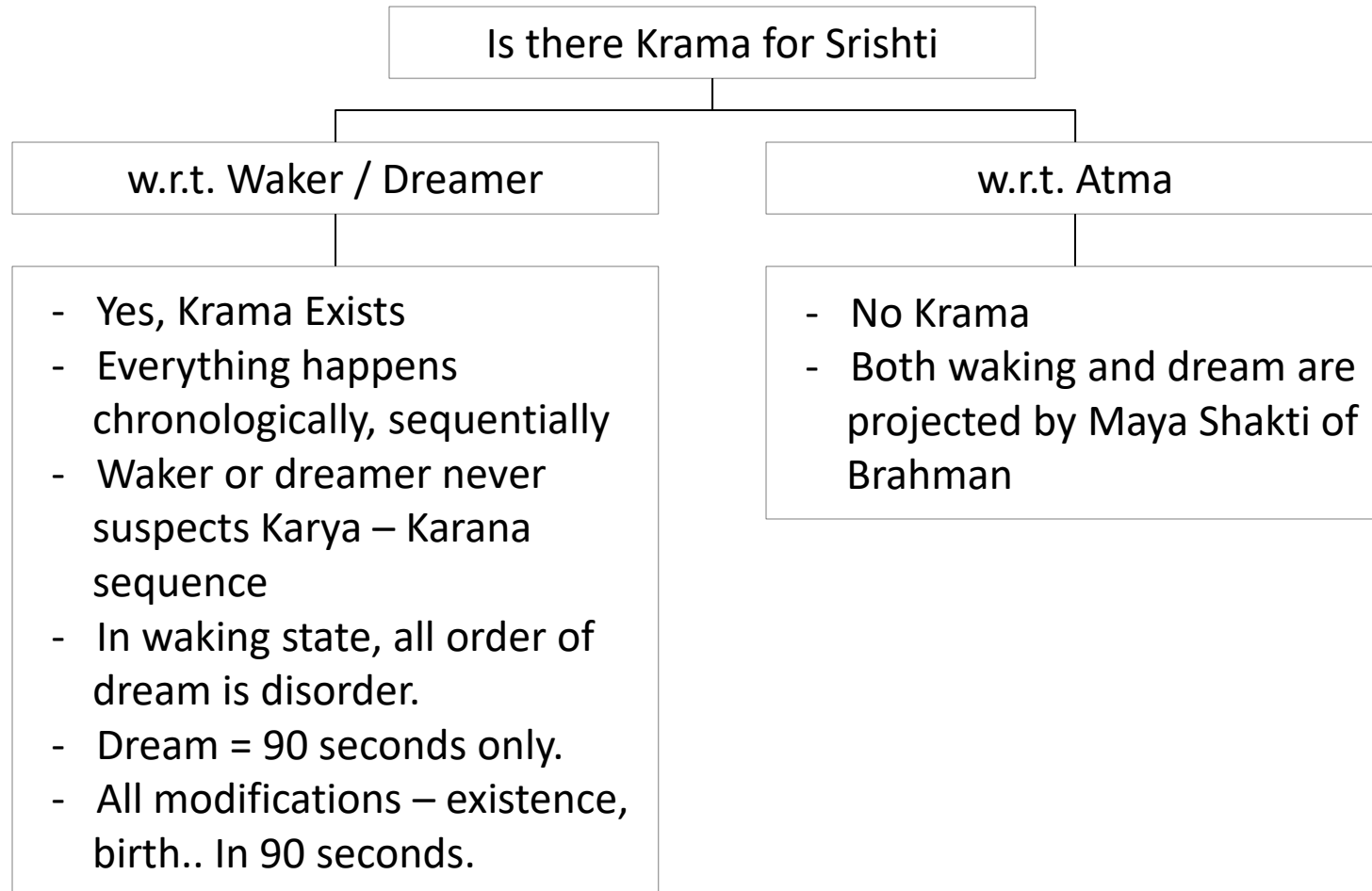


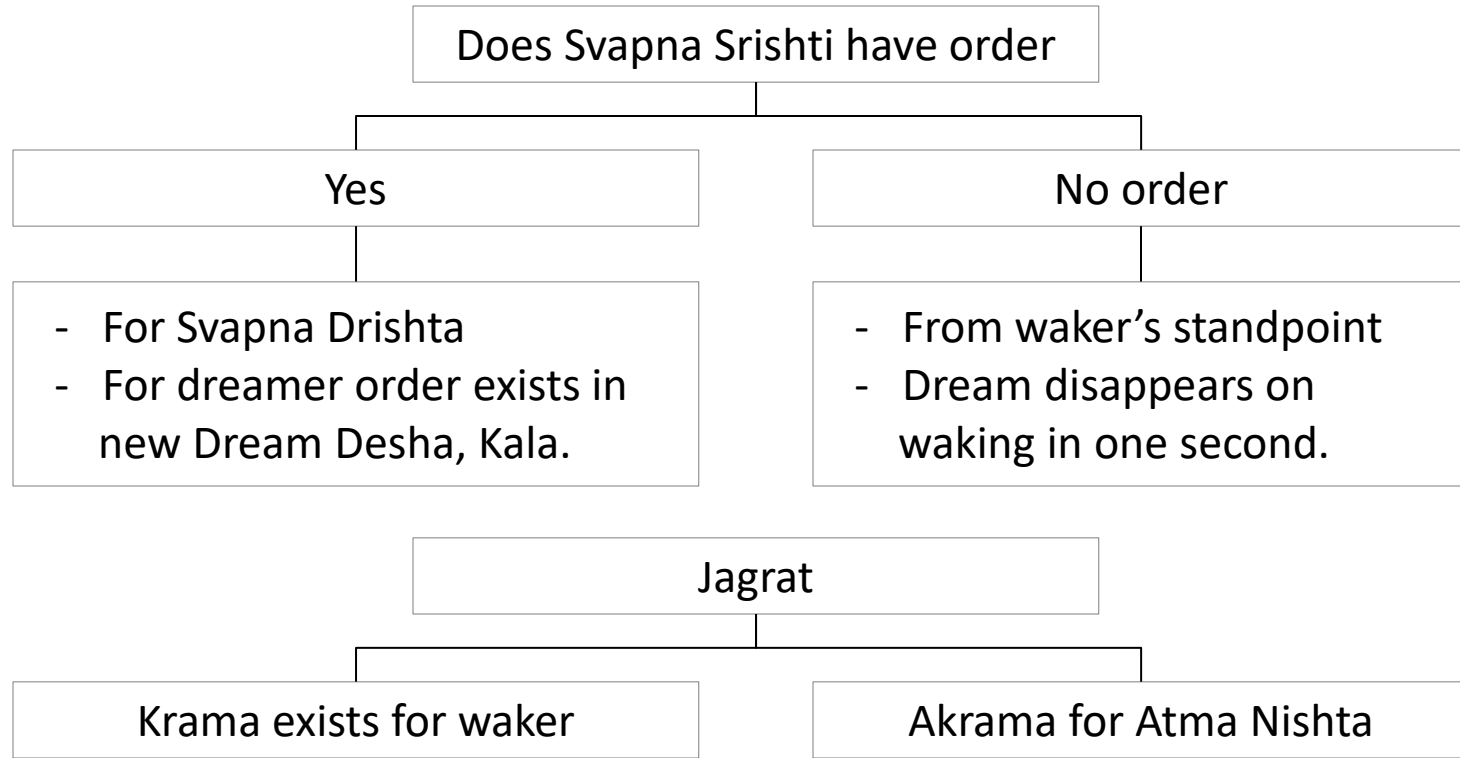
- **Status of Jagrat, Svapna, Sushupti and their Prapancha will vary depending on waker, dreamer, sleeper standpoint.**
- We get only variable picture.
- Student should be soaked in Vedanta for 20 years to take Sakshi as standard and analyse the reality.

Example :

- Indra took 108 years to understand reality from Prajapati.
- Answer in Vedanta to all questions depends on standpoint.
- Reality cannot be understood if waker is standard, fixed.
- We are used to taking waking as standard.

- Can't understand Samsara or Moksha by taking waker as standard.
- **In Δ format, we keep waker as standard.**
- Vedanta can't deliver teaching properly if we hold to false standard.





Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
 ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
 adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
 oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

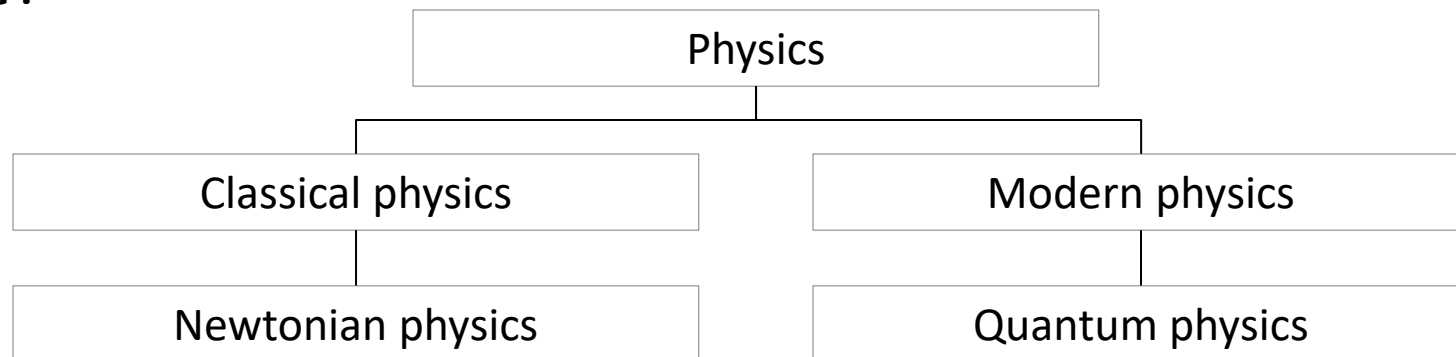
From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2] 2658

- Birth, death, Prarabda, Sanchita, cosmic laws, Purva Janma, Vartamana Janma, Bavi Janma, cause – effect cycle seen.
- Vedanta student understands only from Jagrat – Srishti, Purpose, order, details of creation – Kramaha.

Senior Student :

- When student learns to look at from Atma standpoint, he shifts goggles to binary format.
- Jagrat Prapancha not wee bit different from Swapna Prapancha.
- We feel we have so many jobs incomplete, studies, children, Jatakam, plans, orderly universe.
- Guru accepts wakers standpoint.
- Senior students can be shaken up.
- No difference between Jagrat and Swapna from absolute standpoint.
- Drop waker model.

Example :



- We don't negate either.
- Each model true from its own standpoint.
- Differentiate Δ model and binary format.

Δ Model	Atma Model
<ul style="list-style-type: none"> - Waker model - Srishti – Drishti Vada 	<ul style="list-style-type: none"> - Binary format - Drishti – Srishti Vada

- Can clearly understand both Vadas from 2 angles.
- Look at Jagrat Prapancha as dream No. 2.

Panchadasi :

I) Trupti Deepaka Prakaranam : Chapter 7 – Verse 171

स्वप्नेन्द्रजालसदृशमचिन्त्यरचनात्मकम् ।
दृष्टनष्टं जगत्पश्यन्कथं तत्रानुरज्यति ॥१७१॥

The wise man is convinced that worldly desires are like dream objects or magical creations. He knows further that the nature of the world is incomprehensible and that its objects are momentary. How can he then be attached to them? [Chapter 7 – Verse 171]

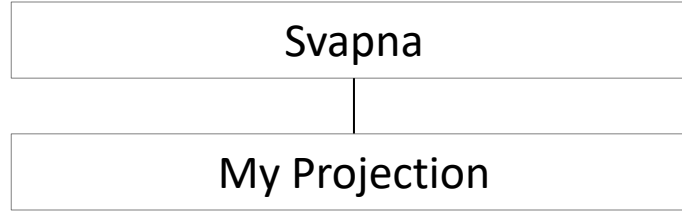
- 1st quotation – Indra Jalam

II) Panchadasi : Chapter 7 – Verse 172

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन्स्वजागरम् ।
चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः ॥१७२॥

One should, when awake, first picture to himself vividly what he has seen in a dream and then carefully and constantly think over the conditions of dreaming and wakefulness. [Chapter 7 – Verse 172]

- Sva Swapne.



- External Ishvara creating Jagrat.
- Discarded for senior student.
- For senior student, Ishvara occupies lesser position.
- Senior student appears to be an atheist.
- Ishvara not abolished.
- Outside, Ishvara replaced by Atma.

- **Inside, Atma replaces external Ishvara.**

Gita :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥ १०-२० ॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ ।
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

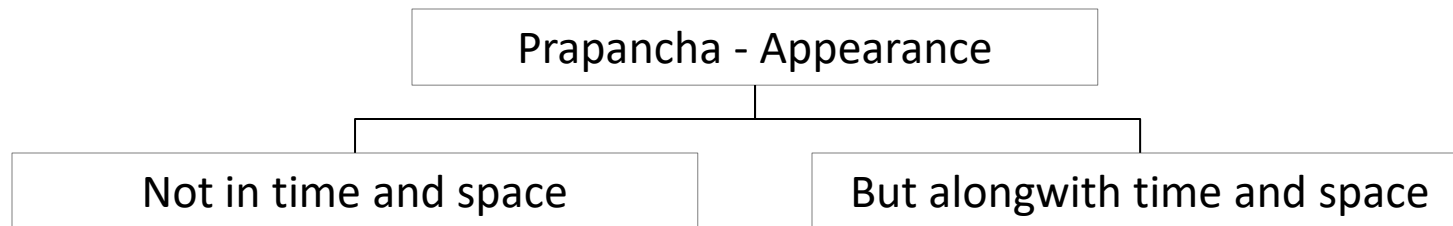
I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Arjuna – are you listening
- I am not god occupying Jagrat Prapancha time and space.
- I am very Adhishtanam of Jagrat Prapancha.
- Who is Atma?
- Sarva Buta Ashah Sthithaha.
- Ishvara replaced by I – the Atma and I have to claim.

- **I with Nidra Shakti project Svapna Prapancha.**
- **I with Maya Shakti, project Jagrat Prapancha.**
- **I = Chaitanyam – Atma.**

- I am not waker
- I elevate myself to Atma.
- Jagrat Prapancha – Desha - Kala
Svapna Prapancha – Desha – Kala
Sushupti Agyanam
- All 3 projections, Mithya, Anirvachania Khyati.
- Why does Lord project?
- For Jeevas Punya – Papa Karma Phala exhaustion.
- As a Leela.
- Logical explanation can never be given for Jagrat – Svapna Prapancha.

- Therefore this is spiritual science, Vyavaharika laws don't apply – Maya valid.
- Both Jagrat and Svapna alongwith time – space appear and disappear.



- This is binary format vision for senior spiritual student.

III) Panchadasi : Chapter 7 – Verse 173

चिरं तयोः सर्वसाम्यमनुसंधाय जागरे ।
सत्यत्वबुद्धिं संत्यज्य नानुरज्यति पूर्ववत् ॥१७३॥

An aspirant must observe long and find out the essential similarity of the dream and waking worlds. He should then give up the notion of the reality of worldly objects and cease to be attached to them.
[Chapter 7 – Verse 173]

- If person becomes senior student and sees Jagrat not as waker but as Atma, the Sakshi, not Pratibhasika Svapna and Jagrat – Vyavaharikam.
- Differentiation possible only when you look at Jagrat Prapancha as waker.
- As dreamer, Svapna = Vyavaharikam.
- As waker – Jagrat = Vyavaharikam
Svapna = Pratibhasikam

- **Differentiation is there till you have wrong standard.**

- Division of Vyavaharikam – Pratibhasikam is based on wrong waker standard.
- Take right Atma standard, Sakshi standard, absolutely no difference between Vyavaharikam and Pratibhasikam.

- **This Vada of not differentiating Svapna and Jagrat is called Drishti – Srishti Vada.**
- Seeker does not see any difference w.r.t. Atma.

Vivekchudamani :

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 252 ॥

*nidrākalpitadeśakālaṣayajñātrādi sarvaṁ yathā
mithyā tadvadīhāpi jāgrati jagatsvājñānakāryatvataḥ |
yasmādevamidaṁ śarīrakaraṇapraṇāhamādyapyasat
tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam || 252 ||*

Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual.
[Verse 252]

- **Everything is Mithya which is projected by Nirdra – Shakti – Avidya.**

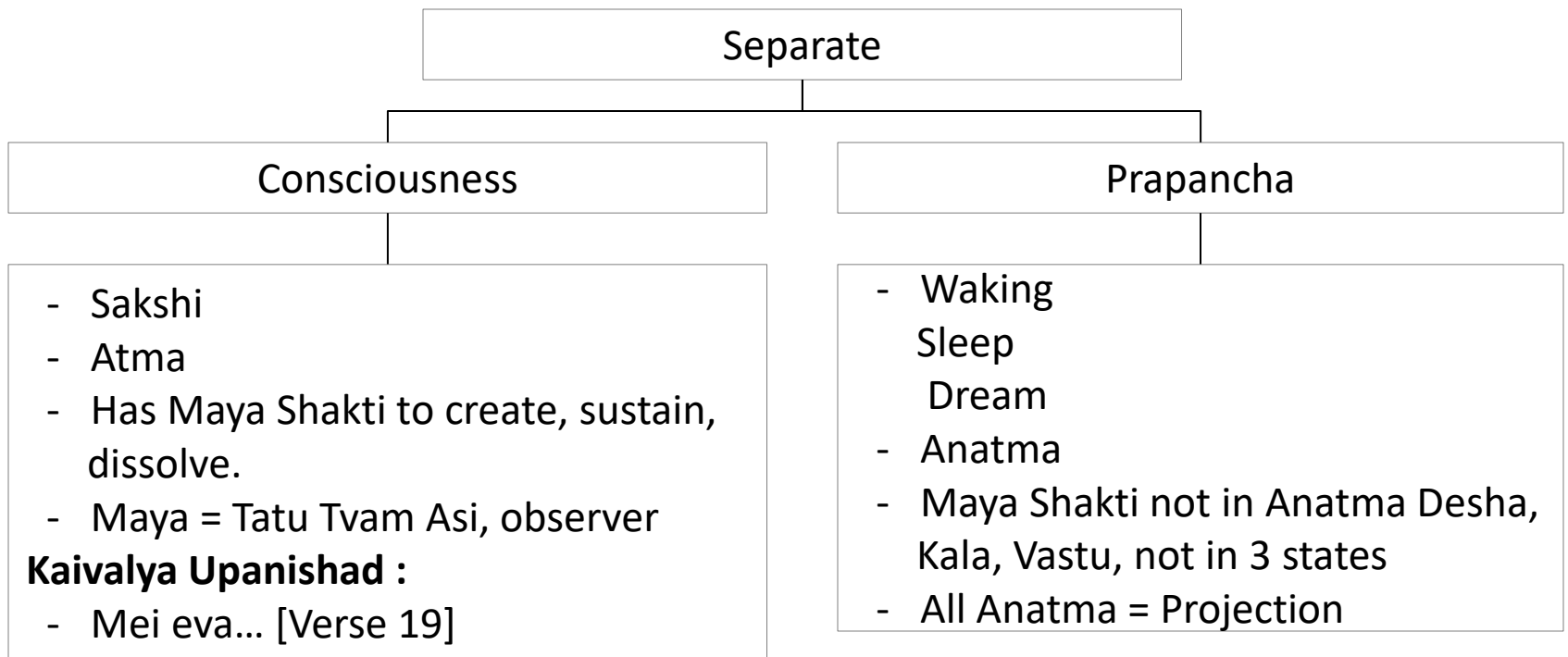
Kalpitaṁ :

- Desha, Kala, Vishaya, Jnatradhi.
- Time, space, sense objects, knower – known – knowing instrument, Jnatru – Jneyam – Jnanam, seer – Seen – Seeing instrument.

- Sarvam Mithya.
 - Time projected along with dream.
 - Can't talk of continuity of dream.
 - When you wake up, time ends.
 - Continuity meaningful if dream time continues on waking up.
 - Jagrat Prapancha not Satyam available along with time, space only for waker, not for dreamer, or deep sleeper.
 - In Jagrat also world appears with time, space.
 - No continuity of Jagrat Prapancha.
 - Jagrat Prapancha disappears alongwith time and space.
 - Can talk of continuity on when you separate time from Jagrat Prapancha.
 - Time can never be separated from Jagrat Prapancha.
 - Jagrat = Product of Mula Avidya, nothing continues.
 - Continuity is Brahmaha.
 - If anything disappears, time goes.
- **We feel continuity in Svapna also from dreamers standpoint.**
 - **Continuity is a projection, Adhyasa.**
- Karya – Karanam is Adhyasa, requires continuity.

Before	Present
Cause	Effect

- Time series is Adhyasa.
- Because of this reason
- 5 Koshas = Asat, Anirvachaniyam, Mithya, Does not have existence of their own, no origination.
- Appearance = Object, time, space 3 together.
- I project through my Maya Shakti.
- **That projecting consciousness creates Jagrat and Svapna Prapancha.**



Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- This is teaching for senior student.

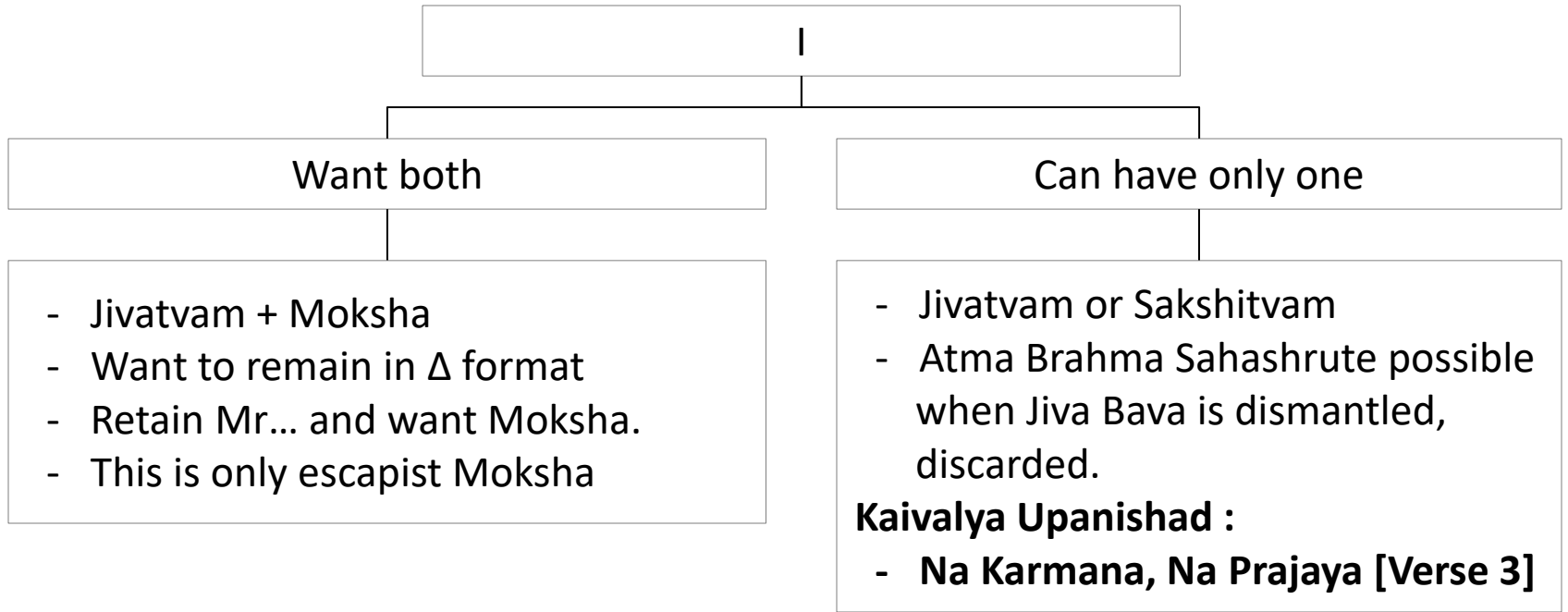
Junior Student :

- Mind pre-occupied with Jiva status of Desha, Kala, Vastu, family, business, property centred.

• **In front of objects and beings, I Sakshi become Ahamkara .**

- I, eternal Sakshi in front of thoughts of objects or actual objective world, loose my identity and get converted to Jiva.

• **Ahamkara itself can drop Jivatvam and look back to its origin and claim Sakshi Bhava.**



Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

Kaivalya Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

Vedanta-vijnana-suniscit-arthah sannasya-yogad yatayah suddha-sattvah,
te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve ॥ 6 ॥

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

Drop

Ahamkara

Mamakara

Raaga

Dvesha

I

My

I want

I don't want

- This is the only way to raise our level from waker Jiva to Brahman.
- I am ever Prashantam, Amalam, Shuddham, Param – absolute reality.

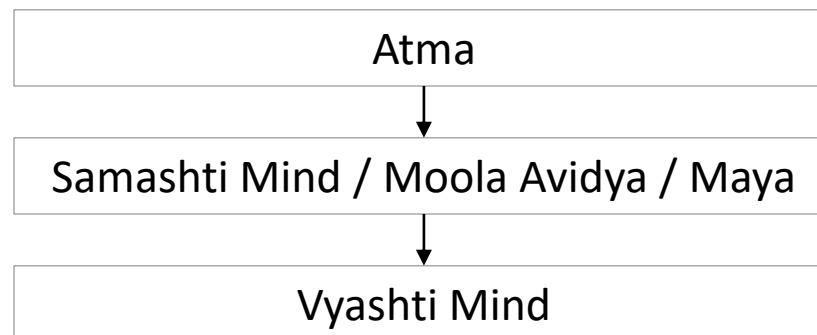
Vivekchudamani :

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेषः
तत्सर्वमेतन्मनसो विजृम्भणम् ॥ 170 ॥

svapne'rthaśūnye sṛjati svaśaktyā
bhoktrādiviśvaṁ mana eva sarvaṁ |
tathaiva jāgratyapi no viśeṣaḥ
tatsarvame tanmanaso vijṛmbhaṇam || 170 ||

In the dream state, even though there is no contact with the external world, the mind alone projects the entire dream-universe of enjoyer etc. Similarly, the waking-state is no different. All this (world of myriad phenomena), is but a projection of the mind.[Verse 170]

- 1st see nature of Swapna.
- No separate objects.
- We ourselves project objects by generating relevant thoughts.
- Jnana and Artha Adhyasa.
- Nidra Shakti belongs to me, creative power belongs to me.
- I create Bokta, Bogyam, Bhogaha Triputi, everything in dream from my mind only.
- Same thing in Jagrat.
- Ishvaras Samashti mind projects Jagrat.
- In Jagrat, all minds, world is located in me... Chaitanyam.
- No Visesha, no difference at all.
- Samashti and Vyashti minds are located in one Atma.



ननु यदि जगदुत्पत्तिरक्रमेण तर्हि किमिति तैत्तिरीयादिषु क्रम उक्त इति चेदत्रोच्यते ।

- Through Panchadasi and Vivekchudamani verses, it is proved that Jagrat and Swapna are same but from Atma model, for senior students.
- Time comes alongwith object.
- Time can't be separated from any Mithya object.
- Jagrat and Swapna both Mithya.
- **If object and time can be separated then we can talk of continuity of object.**
- **When they can't be separated, you can't talk of continuity at all.**
- No continuity, no Kramaha, no sequence.

Students question :

- If Jagrat like Swapna how Veda Pramanam talks of sequence?
- If human talks, we say it is because of ignorance.
- Lord not confused, hence Veda is Apramanam, Aham Brahma Asmi is in trouble.
- **Why Veda talks about Krama if there is no order in creation.**

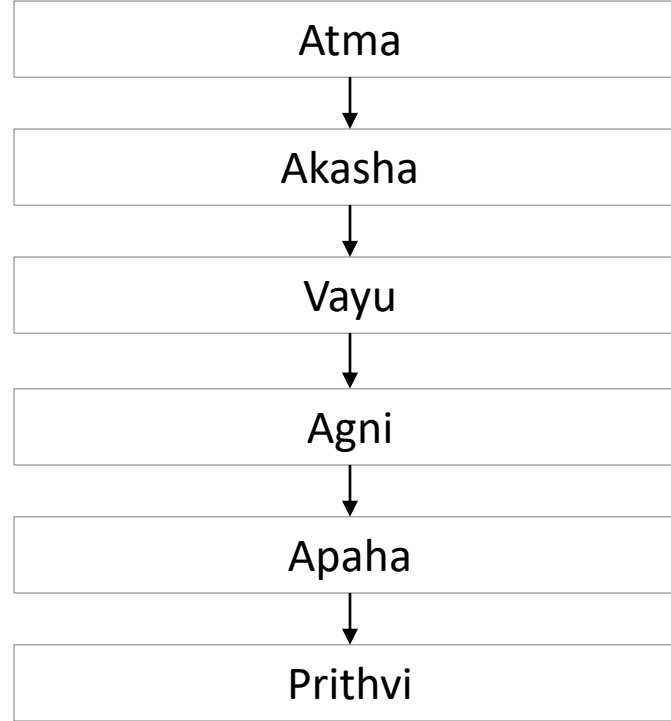
Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ ।
ākāśādvāyuḥ । vāyoragniḥ । agnerāpaḥ ।
adbhyaḥ pṛthivī । pṛthivyā oṣadhayaḥ ।
oṣadhībhyo'nnam । annāt puruṣaḥ ॥ 2 ॥ 2671

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

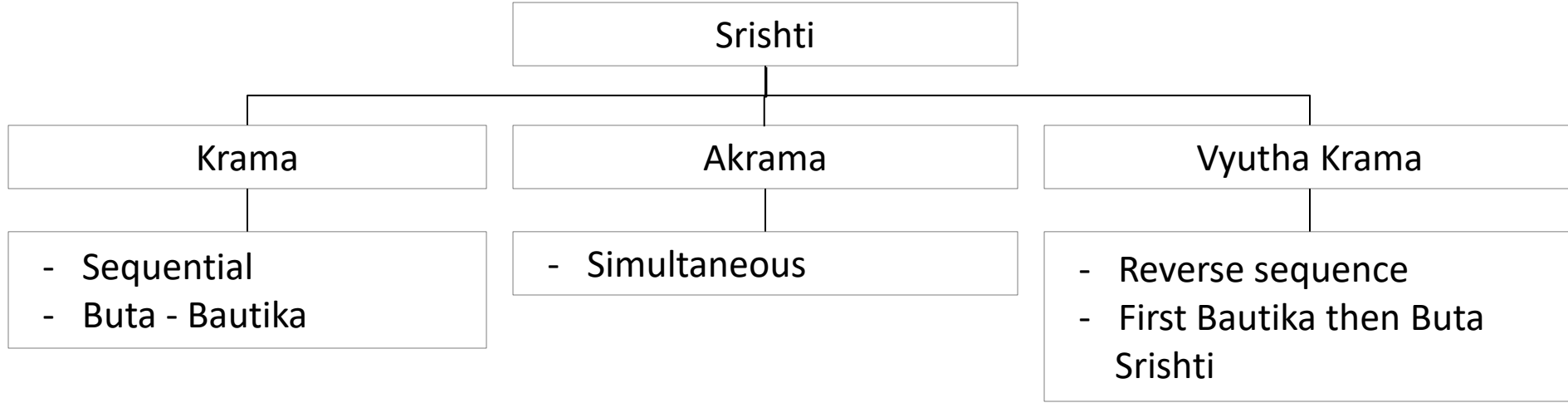
Why sequence in creation?



Answer for senior student :

यदि श्रुतेः जगदुत्पत्तिविषये क्रमविवक्षा स्यात्तर्हि श्रुतिषु सृष्टिकथने वैषम्यं न स्यात् ।
दृश्यते तु वैषम्यम् ।

- If order is fact, then Sruti will talk in same way in every Upanishad.
- Order can't be changed.
- Order is not truth.



- Veda inconsistent (Vaishamyam) w.r.t. Srishti.
- Veda does not want to present as factual order.
- Ultimately whole Srishti negated as Mithya after waking up to Brahman.
- If Sruti Particular to teach factual order, then there will be no inconsistency.

Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
 ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।
 तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस
 एव तदध्यापो जायन्ते ॥ ६.२.३ ॥

tadaikṣata bahu syāṃ prajāyeyeti tattejo'sṛjata tatteja
 aikṣata bahu syāṃ prajāyeyeti tadapo'sṛjata |
 tasmādyatra kvaca śocati svedate vā puruṣastejasa
 eva tadadhyāpo jāyante || 6.2.3 ||

That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 - 2 - 3]

Tad Aikshatu.. Kramaha :

- Fire – water – Prithvi.

Taittiriya Upanishad :

- 5 elements.

Kramaha :

- Space – Air – Fire – Water – Earth
- Chandogya Upanishad and Taittiriya talk about Srishti – Sequence and number, inconsistency seen.
- Chandgoya Upanishad – 3 Elements
- Taittiriya Upanishad – 5 Elements
- Brahman visualized Tat Tejaha Asurjataha.

Revision (193) :

यदि श्रुतेः जगदुत्पत्तिविषये क्रमविवक्षा स्यात्तर्हि श्रुतिषु सृष्टिकथने वैषम्यं न स्यात् । दृश्यते तु वैषम्यम् । तथा हि, छान्दोग्ये ब्रह्मणः सकाशादग्निजलपृथिवीनां क्रमेणोत्पत्तिः श्रूयते — “तदैक्षत। बहु स्यां प्रजायेयेति। तत्तेजोऽसृजत” (छा. ६.२.३) इत्यादिना। तैत्तिरीये आकाशवाय्वग्निजलपृथिवीनां पञ्चभूतानां क्रमेणोत्पत्तिः श्रूयते — “तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः” (तै. ब्र. १) इत्यादिना ।

Students question :

- Is there order in creation and resolution.
- Physical body has growth.
- Asti – Jayate – Vavdate – growth.
- Declension Involution : Viparinamate, Apakshiyate, Vinashyati.
- Answer depends on type of student.

I) Junior Student :

- **Accepts objective existence of the world, independent of oneself and different from oneself.**
- **Then we talk of orderly creation.**
- From Ishvara, creation comes and dissolves.

- I am individual visitor into the world, one day I will disappear in form of Maranam or Videha Mukti.
- World is big, I am small.
- **I enter and disappear.**
- Difficult to get out of this orientation, vision.

Objective world accepted
(Gita teaching)

Jiva

Ishvara

Jagat

- Jagrat centred.
- World appears in order, will disappear in order.

II) Senior student :

- Jagrat similar to Swapna, born out of me sustained by me, resolves into me.
- **Don't accept objective universe separate other than myself.**

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवः अप्ययौ हि भूतानाम् ॥ ६ ॥

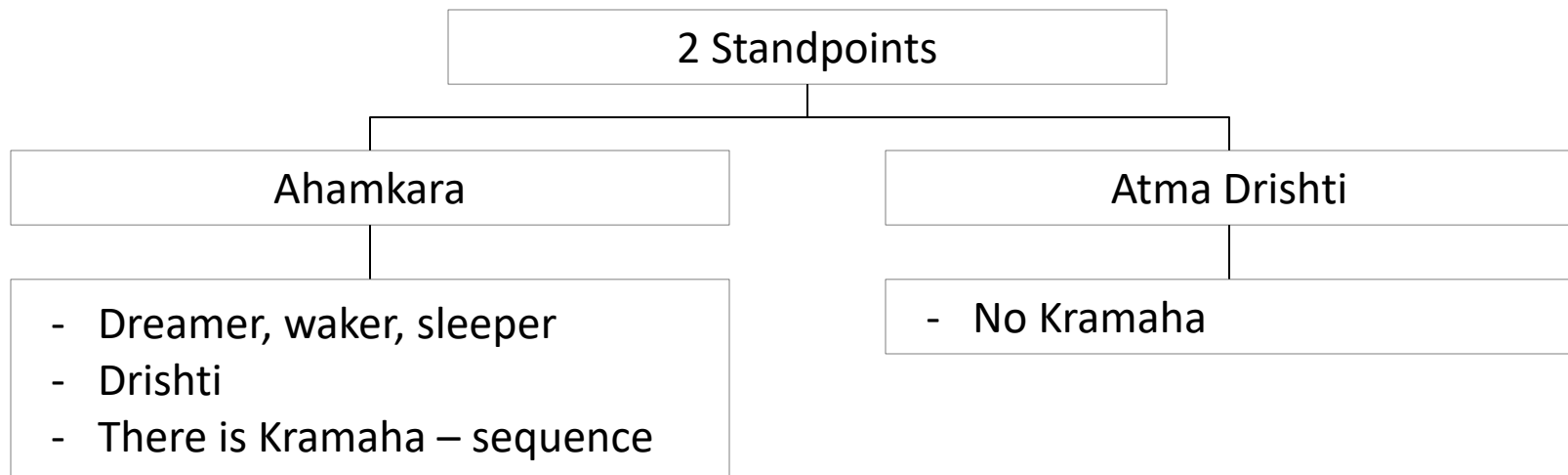
eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6] 2676

- Esha Sarveshvara, Sarvagya Pragyaha, I alone am Ishvara.
- I am Adhishtanam, Chaitanyam of world.
- I am not body, mind, but chit is consistently taken.
- **Binary format.**
- **Jagrat, Svapna Projection of me the Chaitanyam.**

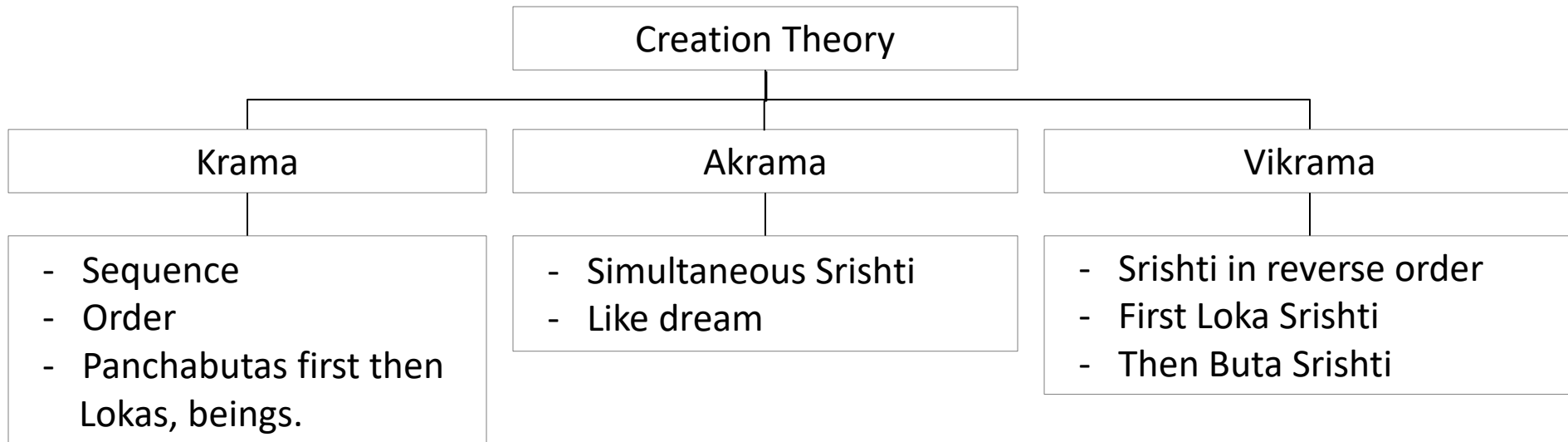
Corollary :

- No orderliness in Svapna Jagrat.
- No Krama in Svapna, Jagrat.



- Don't accept Krama in Jagrat and also not in Svapna.
- Accept for both or reject for both.
- No Krama in Jagrat and Svapna senior students approach.

- Support : Sruti Pramanam.
- Logical Pramanam comes later in Vichara Sagara.
- Sruti : There is No Krama in Srishti.
- Krama of creation can't be taught by human beings.
- Vedas are Prehuman literature.
- Science talks of pre-big bang concepts.
- Apaurusheya Vishaya.
- Sruti is inconsistent with respect to Krama.



2 Sruti quotations for Krama Srishti :

2 Sruti quotations for Krama Srishti :

I) Chandogya Upanishad : Sama Veda

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।
तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस
एव तदध्यापो जायन्ते ॥ ६.२.३ ॥

tadaikṣata bahu syāṃ prajāyeyeti tattejo'srjata tatteja
aikṣata bahu syāṃ prajāyeyeti tadapo'srjata |
tasmādyatra kvaca śocati svedate vā puruṣastejasa
eva tadadhyāpo jāyante || 6.2.3 ||

That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 - 2 - 3]

II) Taittiriya Upanishad : Yajur Veda

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṃbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

Akrama Srishti :

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

क्वचिच्च परमेश्वरः सर्वमसृजदिति क्रममन्तरैवोत्पत्तिः श्रूयते — “इदं सर्वमसृजत” (तै. ब्र. ६)
इत्यादिना ।

- Simultaneous Srishti
- Like Dream

- All living beings simultaneously created, Yugapath, son – father come simultaneously.
- Param Ishvara = Maya Sahita Brahman.
- Creation is simultaneous, without sequence or order.
- Idam Sarvam Asrujata.

Vyukrama Srishti :

I) Mundak Upanishad : Atharva Veda

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

Reverse Order :

- Prana
- Mind
- Organs
- 5 elements

II) Kaivalya Upanishad : Atharvana Veda

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।

khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

[Verse 15]

- Prana
- Mind
- Organs
- 5 elements

Conclusion on Srishti Vada – of Upanishads :

Important message and corollary :

इत्थं वेदेषु जगदुत्पत्तेर्नानाप्रकारेण वर्णनस्यायमाशयः — जगन्मिथ्यैव । वस्तुभूतं चेज्जगत्स्यात् तदुत्पत्तिक्रमो वेदेष्वनेकप्रकारेण नोच्येत । वस्तुनि विकल्पासम्भवात् । अतश्चोपनिषदां जगदुत्पत्तिक्रमे न तात्पर्यम् । ब्रह्मणोऽद्वितीयत्ववर्णने परमतात्पर्यात्तदङ्गत्वेन जगन्निषेधस्य विवक्षितत्वान्निषेध्यत्वेनाक्षिप्तस्य जगतो यथाकथञ्चिदारोपः कर्तव्य इत्येव तात्पर्यम् ।

- Creation not talked in Upanishad to accept creation.
- **Temporarily go alongwith student who assumes there is a creation.**
- To win the trust and confidence of a student.
- To motivate, mother talks baby's language.
- Srishti Vakyam not Pramana Vakyam but Anuvada Vakyam called Adhyaropa (Superimposition).
- Upanishads quote the mistake of student not teaching creation.
- Later, Upanishads gives its own teaching :
No creation at all.

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Beyond existence and non-existence.
- Beyond Sat and Asat.

Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये ।
 स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
 एतमन्नमयमात्मानमुपसङ्क्रामति ।
 एतं प्राणमयमात्मानमुपसङ्क्रामति ।
 एतं मनोमयमात्मानमुपसङ्क्रामति ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
 एतमानन्दमयमात्मानमुपसङ्क्रामति
 तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
 sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
 etamannamayamātmānamupasaṅkrāmati |
 etaṃ prāṇamayamātmānamupasaṅkrāmati |
 etaṃ manomayamātmānamupasaṅkrāmati |
 etaṃ vijñānamayamātmānamupasaṅkrāmati |
 etamānandamayamātmānamupasaṅkrāmati
 tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse.[2 - 8 - 12]

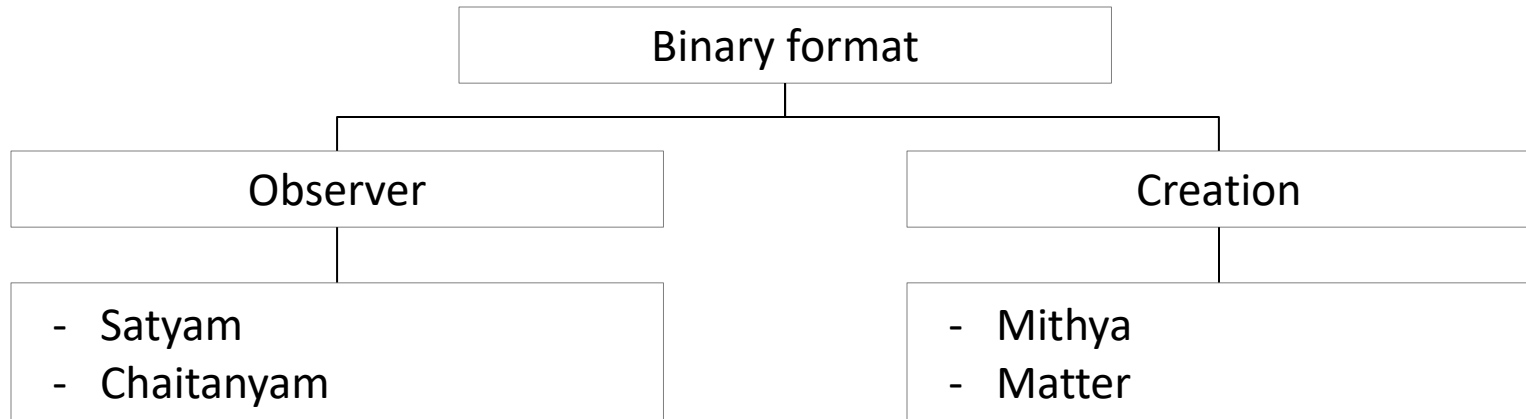
हा३वु हा३वु हा३वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।
 अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता ३ स्य ।
 पूर्व देवेभ्योऽमृतस्य नाआआभायि ।
 यो मा ददाति स इदेव मा ३ वाः ।
 अहमन्नमन्नमदन्तमा ३ द्मि ।
 अहं विश्वं भुवनमभ्यभवा ३ म् ।
 सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāvu hāāvu hāāvu |
 ahamannamahamannamahamannam |
 ahamannādo'''hamannādo'''hamannādaḥ |
 ahaṃ ślokaḥkṛdaham ślokaḥkṛdaham ślokaḥkṛt |
 ahamasmi prathamajā ṛtāāasya |
 pūrvaṃ devebhyo'mṛtasya nāāābhāyi |
 yo mā dadāti sa ideva māāāvāḥ |
 ahamannamannamadantamāāādmi |
 ahaṃ viśvaṃ bhuvanamabhyabhavāāām |
 suvarna jyotiḥ ya evaṃ veda | ityupaniṣat || 6 ||

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- **Central teaching of Kaivalya Upanishad.**

- Not that there is a creation.
- There is no real existent creation but only a Mithya appearing creation like dream world.



- Both in waking, dream, sleep.
- This is the Tatparyam, central message.
- Aim : Negation of creation.
- Therefore order not particular.

- Maya = Garbage can- in which body, mind, Karana Shariram, world is dumped.
- Senior student.
- Do Nididhyasanam of Mandukya Upanishad – Chapter 3, 4.
- Vaitatya Prakaranam and Advaita Prakaranam.
- Daily dwell upon them.
- Only then you become senior student, otherwise will be stuck in Δ format praying for Videha Mukti.
- In binary format, both Jeevan and Videha Mukti thrown into Garbage.
- **Nitya Mukti alone is the truth.**
- What I experience = Appearance.
- As Mukta, experience waking, rising, and disappearing of Universe.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

World has ETU

Experiencability

Transactability

Utility

- **Presence of ETU not proof of reality.**

- Dreamer in dream enjoys ETU of dream world till he wakes up.
- Waker in waking enjoys ETU of waking world till he wakes up to Atma.
- When you doze off, remember Raja story.
- What will be useful will be dream world alone.

- **Waking world appears but does not have reality.**

- **Who lends reality?**
- **I – Chaitanya Atma alone lend reality, existence, temporarily for Jivas Sukha – Dukha Anubhava, as per law of Karma.**
- **I see, therefore, world Is, Drishti – Srishti Vada.**

It is not :

- World is, therefore I see.
- Srishti – Drishti Vada
- Error – illusion – Misconception.
- Waker taken as standard not Chaitanyam as standard.

- I am not body, mind but Chaitanyam.
- **Only when mind is purified, knowledge gets assimilated, binary format will appeal to seeker.**
- Holding on to binary format is alone being a senior student.
- Nishchala Dasas expectations very high.
- All students of Vichara Sagara supposed to be in binary format.
- Vichara Sagara written mainly for senior students but Nichala Dasa wants to Gradually raise level of Madhyama students.
- World is Mithya, difficult to absorb.
- If world has objective independent existence - independent of the observer, Veda would not have changed the order in different Upanishads.
- Whatever is fact can't be changed.
- Veda does not want to hold creation for too long.

Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- Adhyaropa
- World is in me.

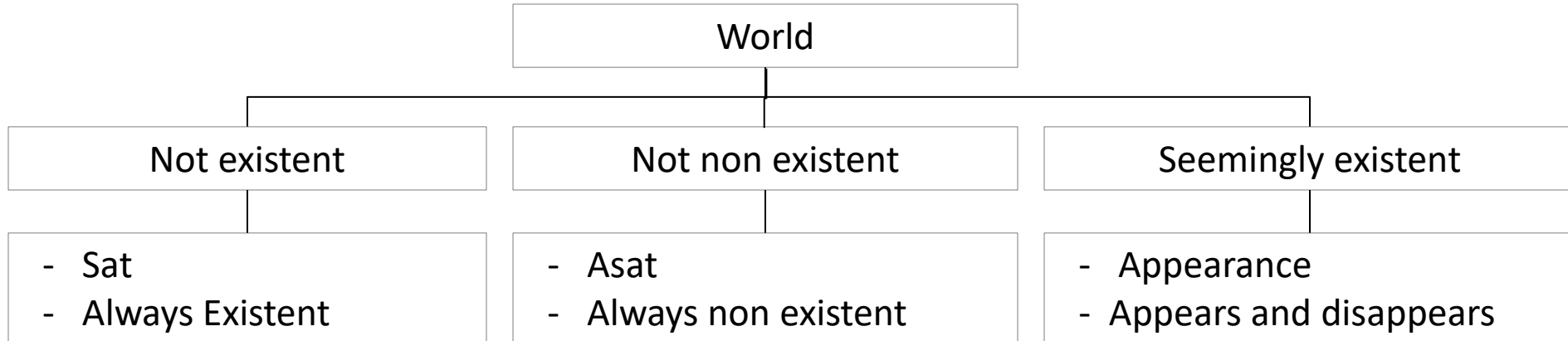
Next Sloka :

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Together, conclude world is an appearance.



- **Don't say world is non-existent.**
- **Non existent can't borrow existence**
- **Non existent can't appear – Sky flowers**

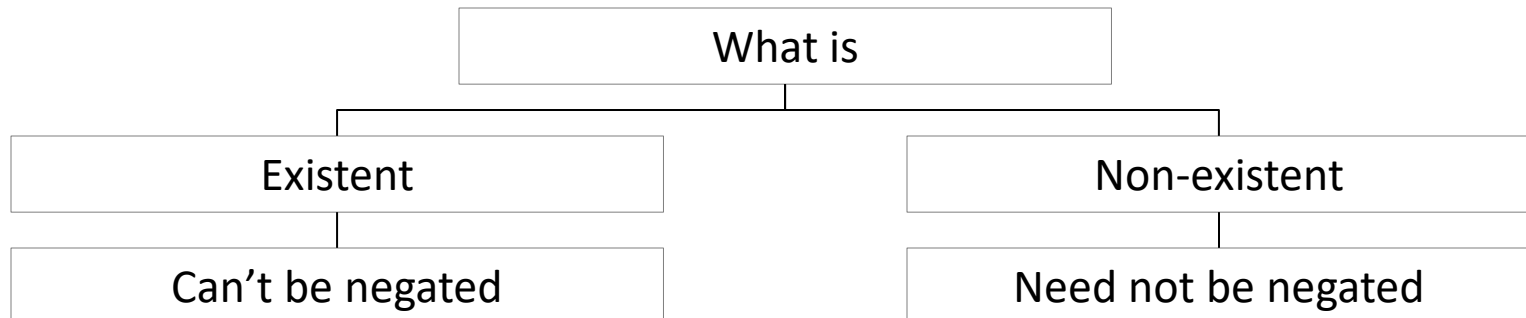
- Body – Mind has to be part of world which is dropped in Mahavakyam.
- Hold to only Chaitanyam.
- Krama not Tat Paryam
- Not central message.
- If Srishti not central message, what is central message?
- Brahmanaha Advitiya Varnane.

Aim of Upanishad :

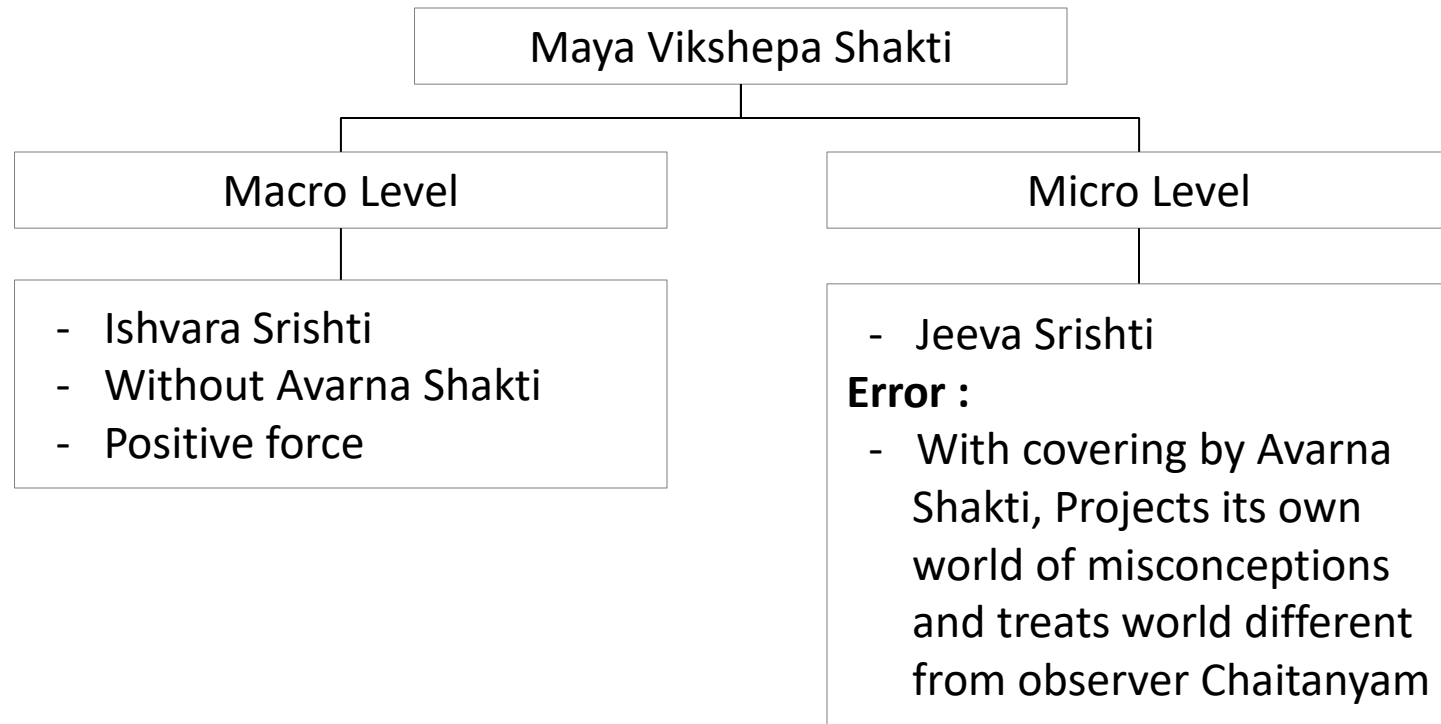
- **Wants to prove nonduality (Advaita Brahman).**
- Brahmanaha Ekatva Varnane Paramaha Tatparyam.

- **To arrive at nonduality of Brahman, world has to be negated.**

- Temporarily world accepted (Adhyaropa) and then negated (Apavada) to arrive at non duality of Brahman :



- If Upanishads want to negate the world, it has to temporarily accept the world created by Maya Shakti.



- Why should we temporarily accept?
- Need not accept at all.
- Why keep box here?
- Keep here and then remove?

• **It is required because student has accepted a permanent world.**

- Teaching required for negation of the world.

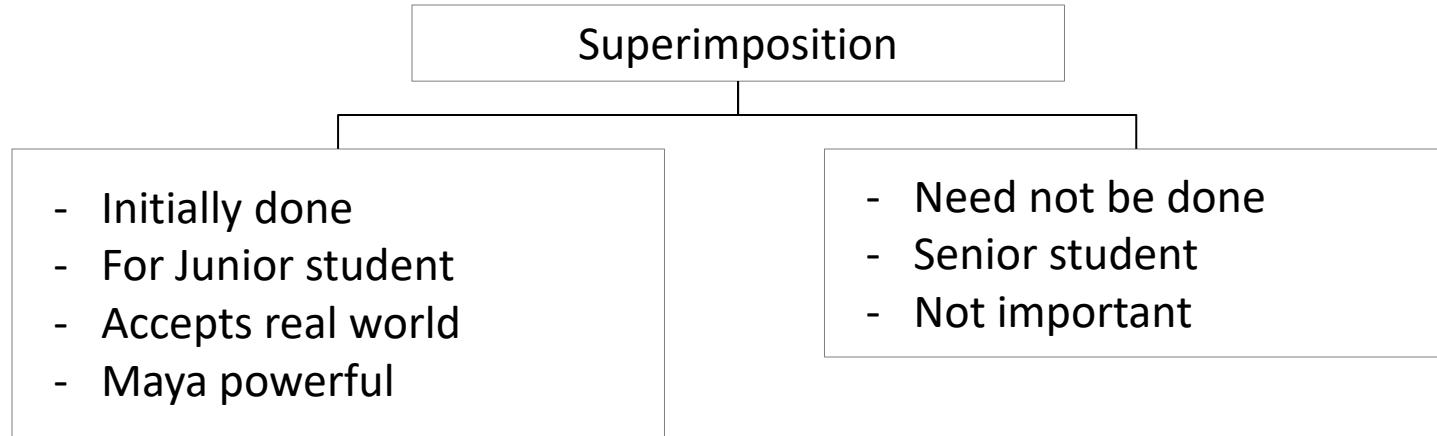
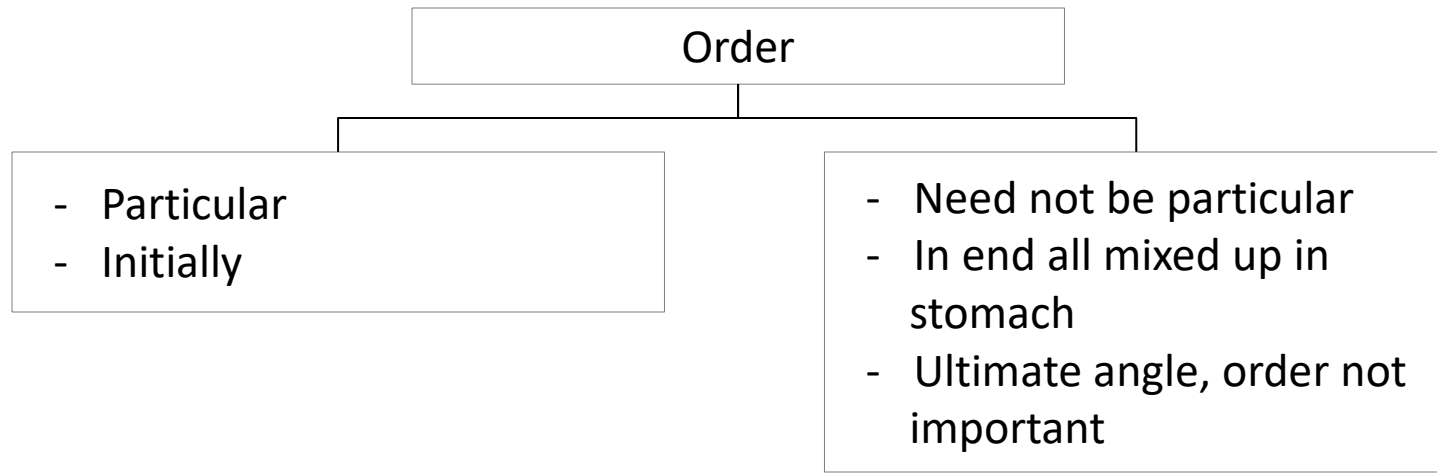
- To negate world, world has to be accepted.
- Hence, order is not important.

Example :

- Serving food in Banana leaf at home by new daughter-in-law :
Order important in orthodox family and in marriages.



- New daughter-in law pulled up as not trained by parents.
- Initially give importance to order.
- All going to stomach finally.



- In any manner, Aropita Kartavyaha

तत्रायं दृष्टान्तः — लीलार्थं कश्चन कृत्रिमं गजं निर्माय यन्त्रेण तमाकाशे
उत्थापयति। आकाशगमनसमये तस्य गजस्य कर्णवालाद्यवयवेषु वक्रतासम्पत्तौ तत्समीकरणाय
स पुरुषो न प्रयतते । एवमेव ब्रह्मणोऽद्वितीयत्वज्ञानसिद्धये द्वैतरूपो दृश्यप्रपञ्चो निषेधार्थं
कल्पितः ।

- With respect to this, following example Given.

Example :

- Entertainment of kids.
- Make cardboard elephant with ears, legs, tail, made of paper.
- If parts shift in some direction, it does not matter.
- Not particular about adjusting the bends, twists.
- Similarly, Upanishad does not want to take pains to mention about order of creation for Brahman.
- Advaitam is ultimate aim of Upanishad.
- Experienced duality superimposed in different orders of reality in Brahman.
- This is famous verse Shankara quotes in many Bashyams, order is irrelevant.
- In Gita, Vedanta Srishti of Tattwa Bodha Given up and Sankhya Srishti taken up.

Gita :

भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

**bhūmirāpō'nalō vāyuh
khaṃ manō buddhirēva ca |
ahaṅkāra itīyaṃ mē
bhinnā prakṛtiraṣṭadhā ||7-4||**

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.
[Chapter 7 – Verse 4]

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyām
prakṛtiṃ viddhi mē parām ।
jīvabhūtām mahābāhō
yayēdaṃ dhāryatē jagat ॥ 7- 5 ॥

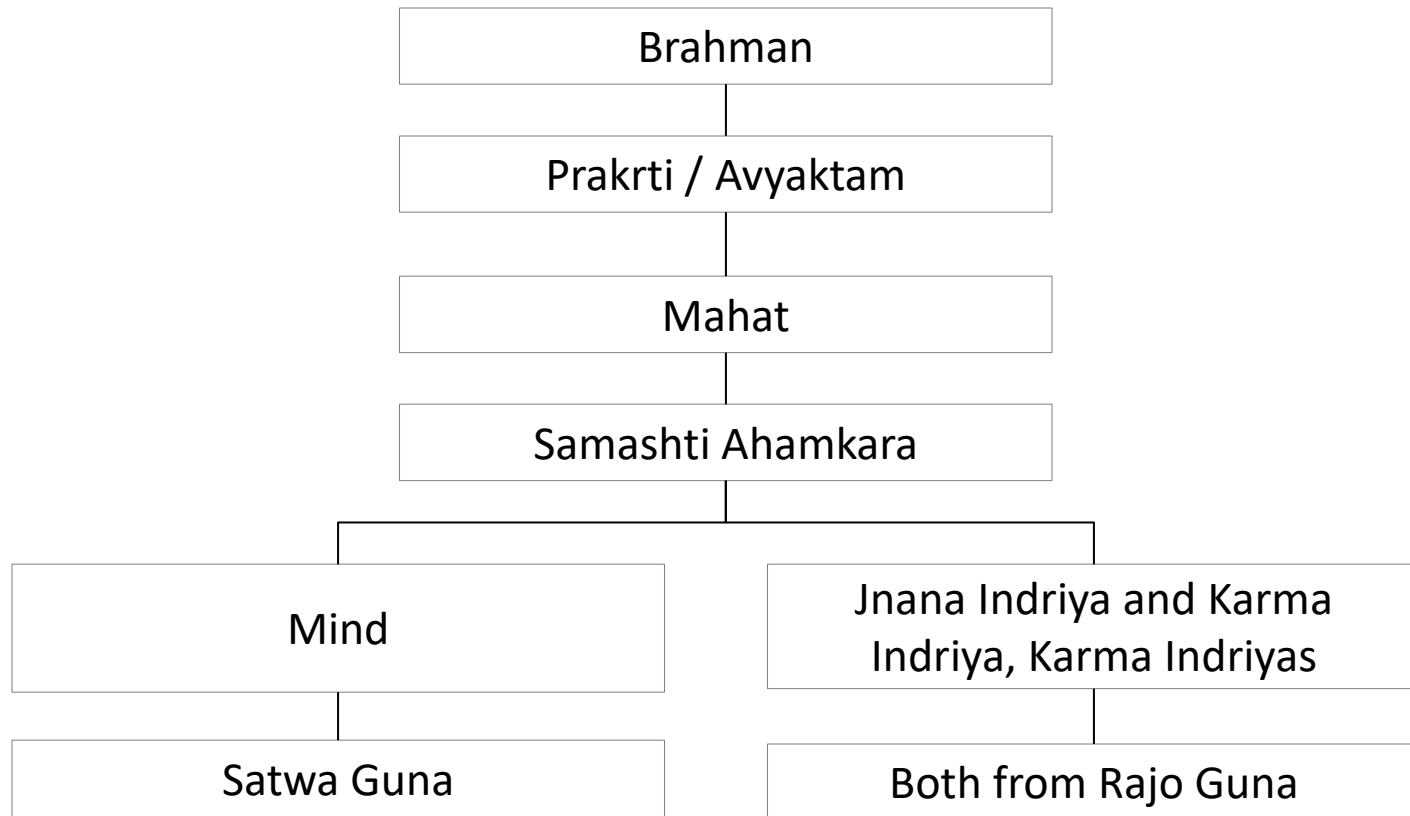
This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

एतद्योनीनि भूतानि
सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः
प्रभवः प्रलयस्तथा ॥ ७-६ ॥

ētadyōnīni bhūtāni
sarvāṇītyupadhāraya ।
ahaṃ kṛtsnasya jagataḥ
prabhavaḥ pralayastathā ॥ 7-6 ॥

Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

Sankhya



- In Tattwa Bodha, Jnana Indriyas from Sattva Guna of 5 Butas
- Bhagavatam also borrows Srishti from Sankhya.
- Vedanta joins any philosophy for Srishti because it is Maya, to be dropped later.

Sankhya :

- World real, Brahman also real, Dvaitam.
- We don't join them with respect to reality of the world.

- Karma, Akrama, Vikrama, Sankhya Srishti all ok.

तथा च भाष्ये प्रकृतैतावत्त्वाधिकरणे (३.२.६) वर्णितम् — “लोकप्रसिद्धं त्विदं रूपद्वयं ब्रह्मणि कल्पितं परामृशति प्रतिषेध्यत्वाय शुद्धब्रह्मस्वरूपप्रतिपादनाय चेति निरवद्यम्” इति। तस्माच्छ्रुतीनां प्रपञ्चविषयेऽनादरादेव तदुत्पत्तिक्रमस्यैकविधत्वेन वर्णने न यत्नः । तदुत्पत्तिविषये श्रुतीनां विगानदर्शनादेव प्रपञ्चनिषेध एव श्रुतीनां नैर्भर्यं न तदुत्पत्ताविति ज्ञेयम् ।

Brahma Sutra :

देहयोगाद्वा सोऽपि

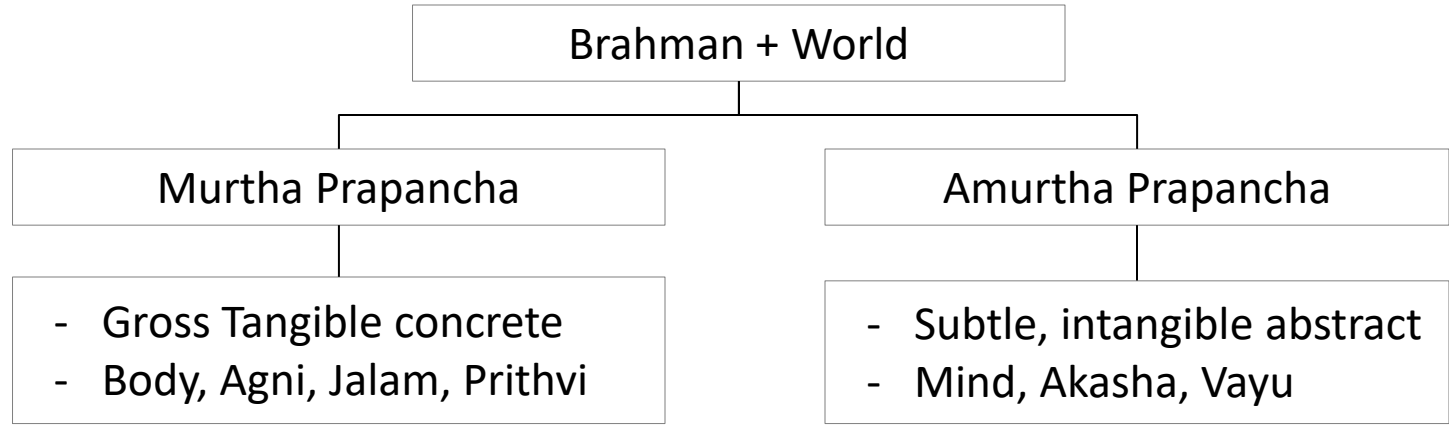
Dehayogadva so'pi

And that (viz., the concealment of the soul's rulership) also (results) from its connection with the body. [3 – 2 – 6]

6th Adhikaranam....

- Prakruta Etavat Adhikaranam.
- Whole world is only this much.
- Analysis Brihadaranyaka Upanishad : Chapter 2 – 3rd Section – Murtha – Amurtha Brahmanam.

I) Adhyaropa :



- **World taken as part of Brahman, clean Visishta Advaitam, Attribute of Brahman.**

Brihadaranyaka Upanishad :

द्वे वाव ब्रह्मणो रूपे—मूर्तं
चैवामूर्तं च, मर्त्यं चामूर्तं च,
स्थितं च यच्च, सच्च, त्यच्च ॥ १ ॥

dve vāva brahmaṇo rūpe—mūrtaṁ
caivāmūrtaṁ ca, martyaṁ cāmṛtaṁ ca,
sthitam ca yacca, sacca, tyacca || 1 ||

Brahman has but two forms—gross and subtle, mortal and immortal, limited and unlimited, defined and undefined. [2 - 3 - 1]

II) Apavada :

- After 4 Mantras... Atata Adesha

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेदः
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṁ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

- Atata Adesha – Now begins teaching

Neti – Neti :

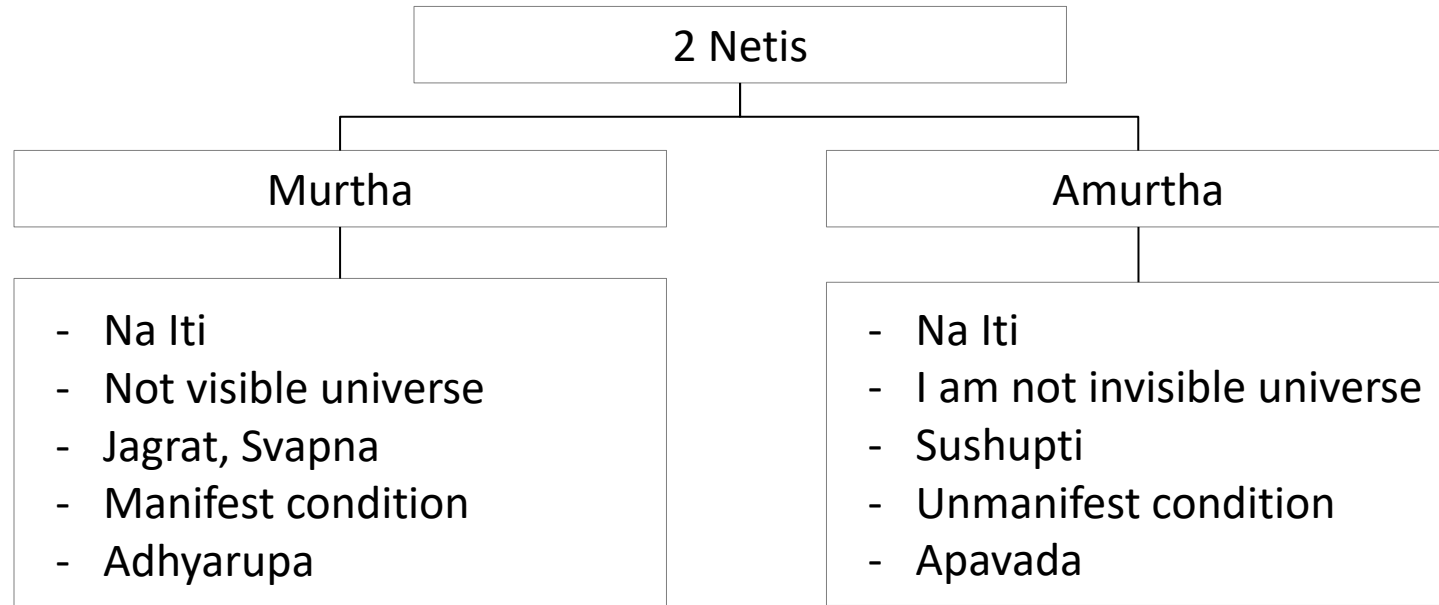
- 1st Na – Iti – Negates Murtha Prapancha.
- 2nd Na Iti – Negates Amurtha Prapancha.

Visesha Rupam Negated :

- Brahman – in beginning and end.
- Sarupam in the beginning, Arupam in the end, Nirvisesha Brahman.

Prakrute Etavatu :

- Uses 2 Nishedas to negate world and retain Brahman.



- 2 well known parts of universe works in the mind of student.

World comes in which category?

Existent

- Sat
- Always Existent

Non Existent

- Need not be negated
- Never there

Seemingly existent

- **Mithya**
- **World is an appearance**

- If world is Mithya like the dream world, rope snake, mirage water, it has to borrow existence from some one.
- No Mithya can exist without borrowing existence.
- **Negation of world is not destroying or removing the world from experience.**
- **Negation of world is understanding world has borrowed existence.**

Vedanta Declares loudly :

- Entire world has borrowed existence.

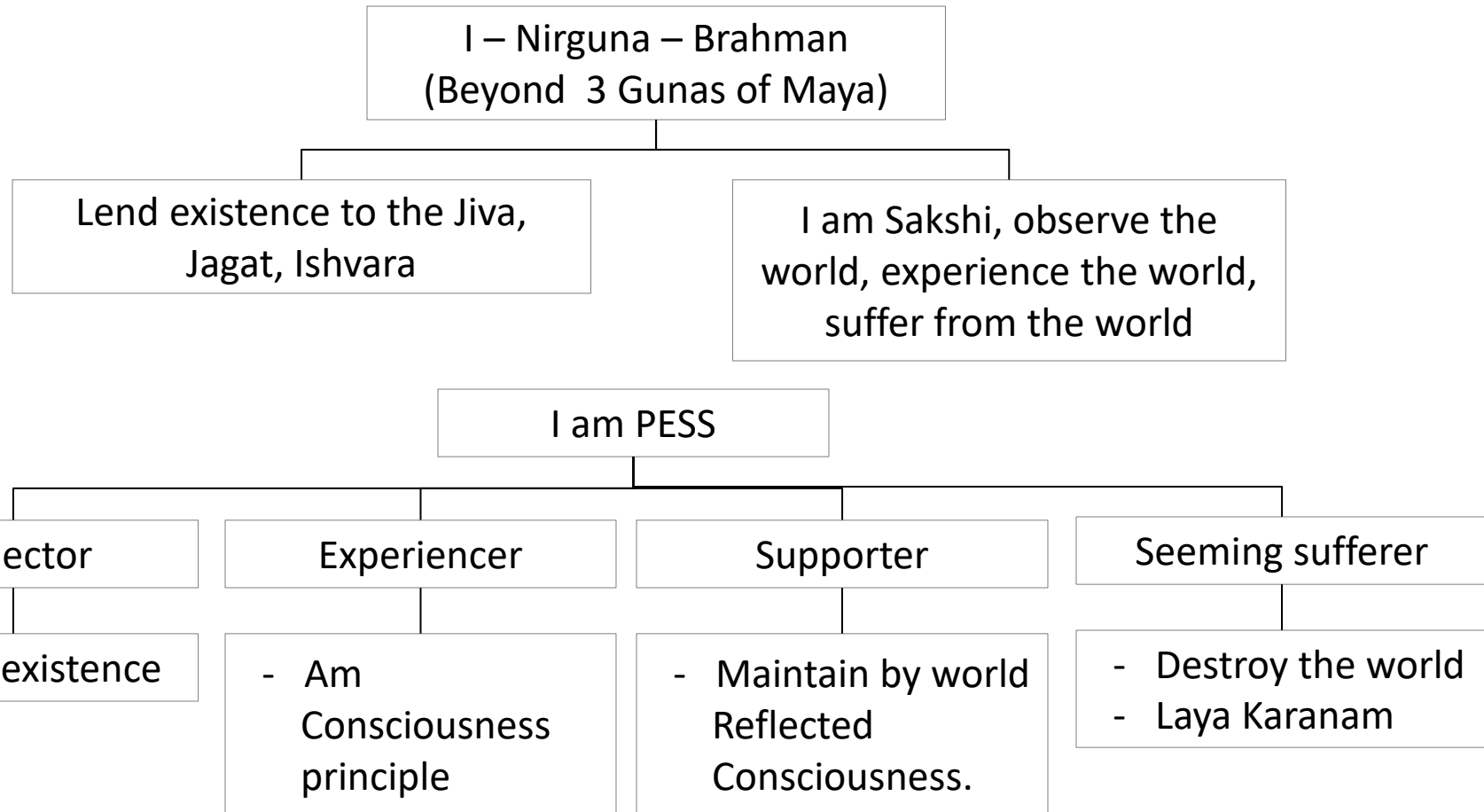
Who lends existence?

- I can't say Panchabutas or Ishvara because they are objective world, negated.
- If Bhagavan is in Vaikunta, a place, object, negated.
- Bhagawan with form also negated.
- World, Bhagawan without form = Nirguna, "Tat".

- Same as me, Tvam principle, subject.

- **I – subject, consciousness am only lender of existence to the entire Murtha, Amurtha Prapancha.**

- How to understand myself?



Jnanam :

- I exist beyond the world as Brahman.

- Nisheda = Arriving myself as PESS
- No defect in teaching of Upanishad.
- Sruti does not care for this universe, nor for the order in creation.
- Inconsistency proves unimportant, it negates the world but not its experience.
- Negation is understanding existence of world is borrowed.
- I lend the existence.
- Tatparyam not in creation or its order.

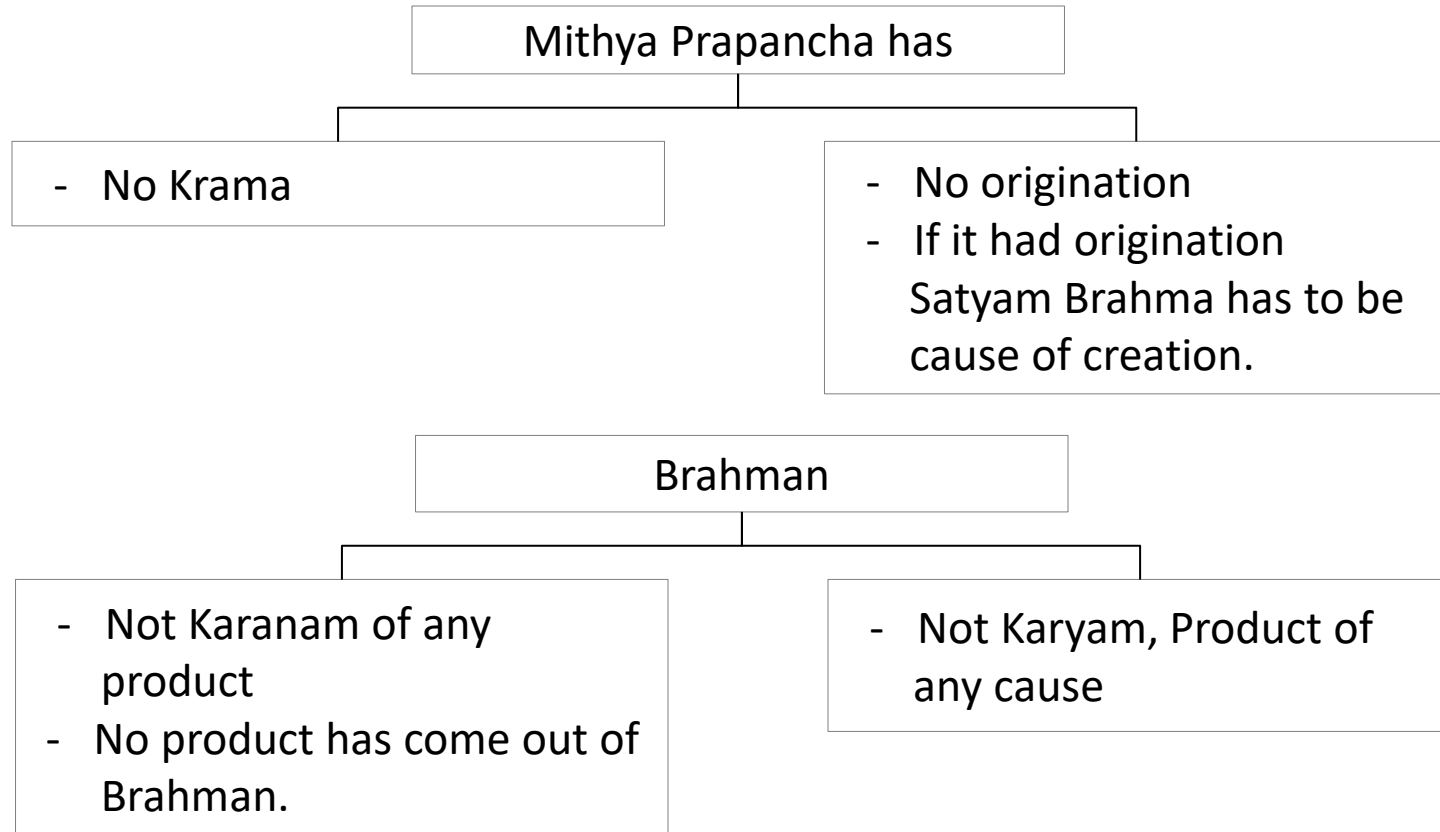
Revision (194) :

Topic 254 :

तस्माच्छ्रुतीनां प्रपञ्चविषयेऽनादरादेव तदुत्पत्तिक्रमस्यैकविधत्वेन वर्णने न यत्नः । तदुत्पत्तिविषये श्रुतीनां विगानदर्शनादेव प्रपञ्चनिषेध एव श्रुतीनां नैर्भर्यं न तदुत्पत्ताविति ज्ञेयम् ।

Incidental topic :

- What is nature of Mithya Prapancha?



Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Brihadaranyaka Upanishad :

इदं वै तन्मधु
दध्यङ्गार्थर्वनोऽश्विन्यामुवाच ।
तदेतद्विषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १९ ॥

idaṃ vai tanmadhu
dadhyaṅnātharvano'śvibhyāmuṇvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva,
tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, ‘(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

- **Brahman = Apoorvam = Karana Rahitam**

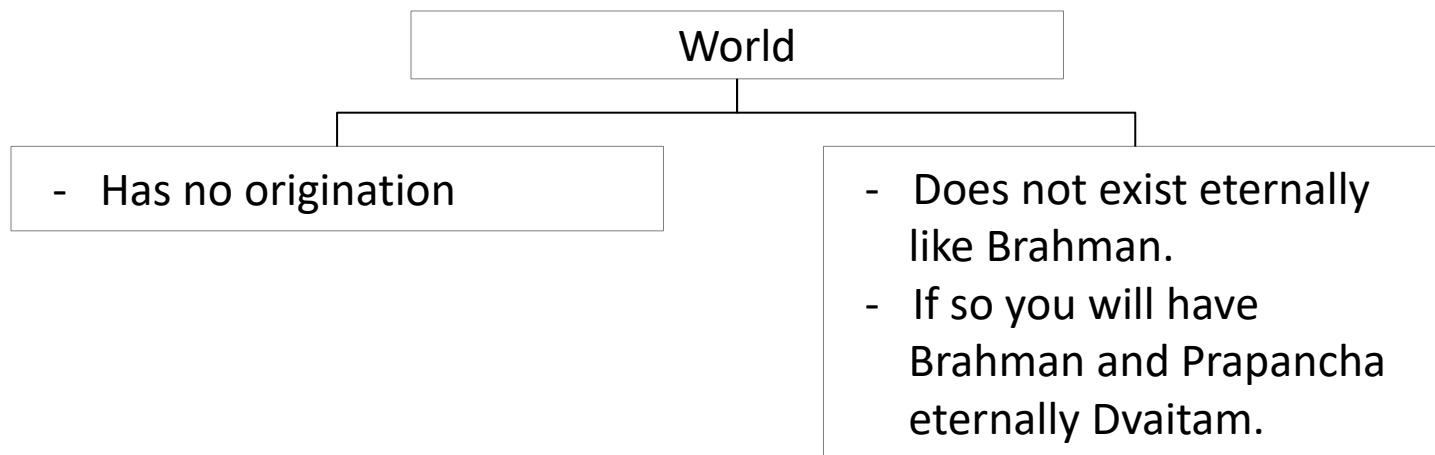
- **Brahman = Aparam = Karya Rahitam**

- Brahman has no cause, does not give rise to any product.

- Hence, Mithya Prapancha not Karyam.

- Origination of universe can't be talked about.

- **Existence of Prapancha can't be talked about.**



- **World is a mysterious experience, Mithya.**

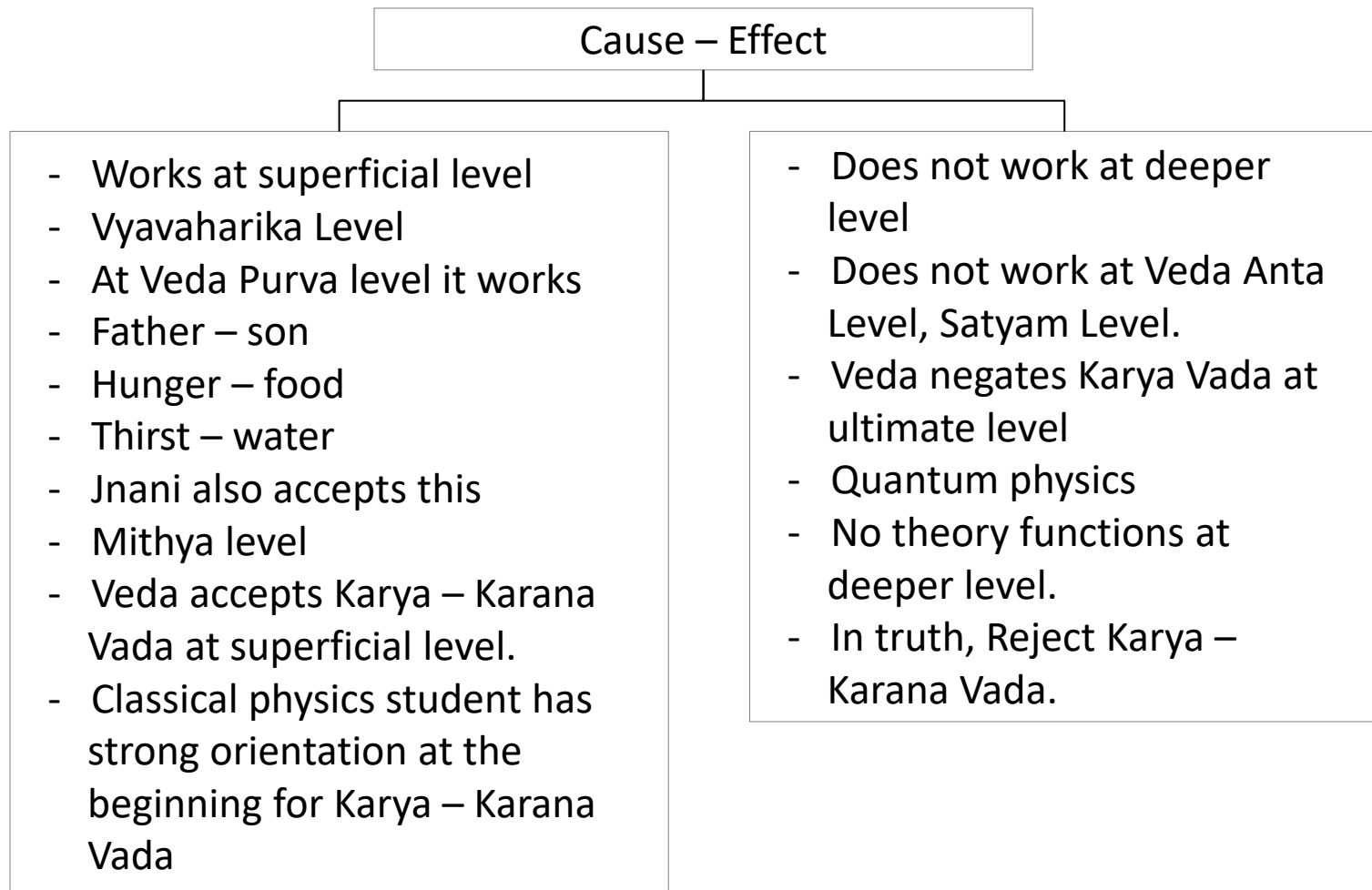
- **Any Mithya Vastu has to borrow existence from something, here Brahman**

- Assimilate full significance of Mithya.

- Can't accept origination of world or cause – effect.

- **In Brahman can't accept Mithya concept also.**

- Negates Karya – Karana orientation from the brain.
- Our Brains are used to Karya – Karana Vada as seen in Vyavahara.
- For any experience, seekers asks why?
- Understanding Mithya requires dropping of Karya – Karana Vada.
- Yavat Phala Aveshaha is our strong orientation.



- To retain students, Guru and Vedanta during Adhyaropa stage accept Brahman as Karanam and Jagat as Karyam.
- **For senior students only Apavada used to Teach.**
- Vedanta does not show respect for Veda and Srishti.

Brihadaranyaka Upanishad :

- Tatra Vedaha Aveda Bhavati..

Dasa Sloki :

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
न च त्वं न चाहं न चायं प्रपञ्चः ।
स्वरूपावबोधो विकल्पासहिष्णुः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७ ॥

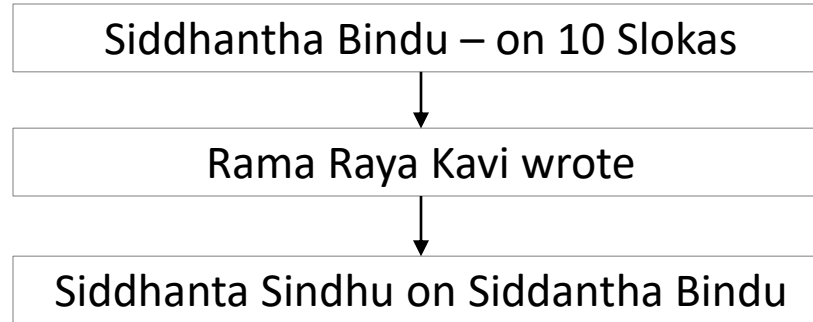
na shástá na shástram na shishyo na shikshá
na ca tvam na cáham na cáyam prapaòcah ।
svarüpávabodho vikalpásahishüus
tadeeko'vashishthah shivah kevalo'ham ॥ 7 ॥

Neither preceptor, nor scripture (there is), neither pupil nor instruction; neither you nor I, nor this universe. The awareness of one's nature does not admit of alternatives. That one which remains (after the sublation of all else) that auspicious absolute (Self) I am. [Verse 7]

- This is Nirvana Dashakam.
- Apavada Sara in 10 slokas.

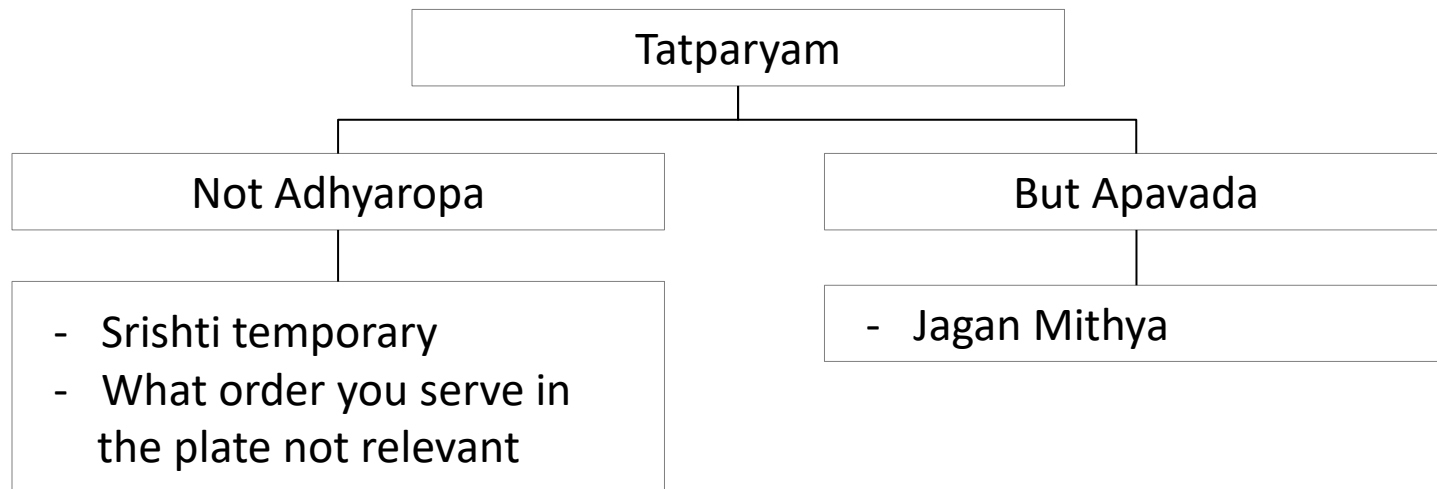
Madhusudhana Saraswati Wrote :

Text :



- To say nothing exists, Prapancha Naham.
- No book also, till you read its there.
- W.r.t. sequence of Srishti or no. of elements, Sruti has no consistency.
- Because of lack of consistency Sruti deals with Adhyaropa.

- **Finally Sruti interested in negation only of the world.**



- Drishyam is Annam, resolved into Drk, eater.
- Senior student is hungry eater of the universe.
- Nairbaryam = Tatparyam = Negation.

Purva Pakshi :

- From Brahma Sutra

Topic 254 :

(२५४) श्रुत्युक्तक्रमेण जगदुत्पत्तिकथने सूत्रकारभाष्यकृतोरभिप्रायः —

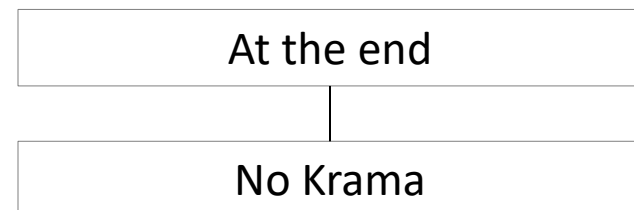
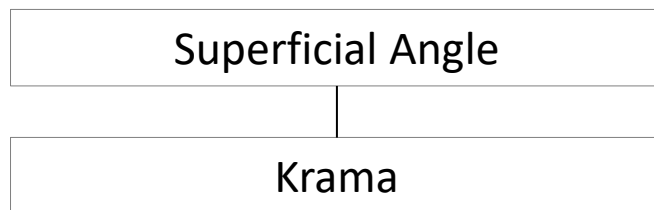
- In Brahma Sutra, Vyasa and Shankara analyse Sruti Vakyam.
- Krama, Akrama, 3 Butas, 5 Butas.
- Following order established in Tattwa Bodha.

Srishti Order		
Subtle Element	(I) Sukshma Buta	
Subtle Products	(II) Sukshma Bautika	- Products - Vayu – Akasha
Gross Element	(III) Sthula Buta	- After Panchikarana
Gross Products / Elemental	(IV) Sthula Bautika	
	(V) Lokas	
	(VI) Shariram	

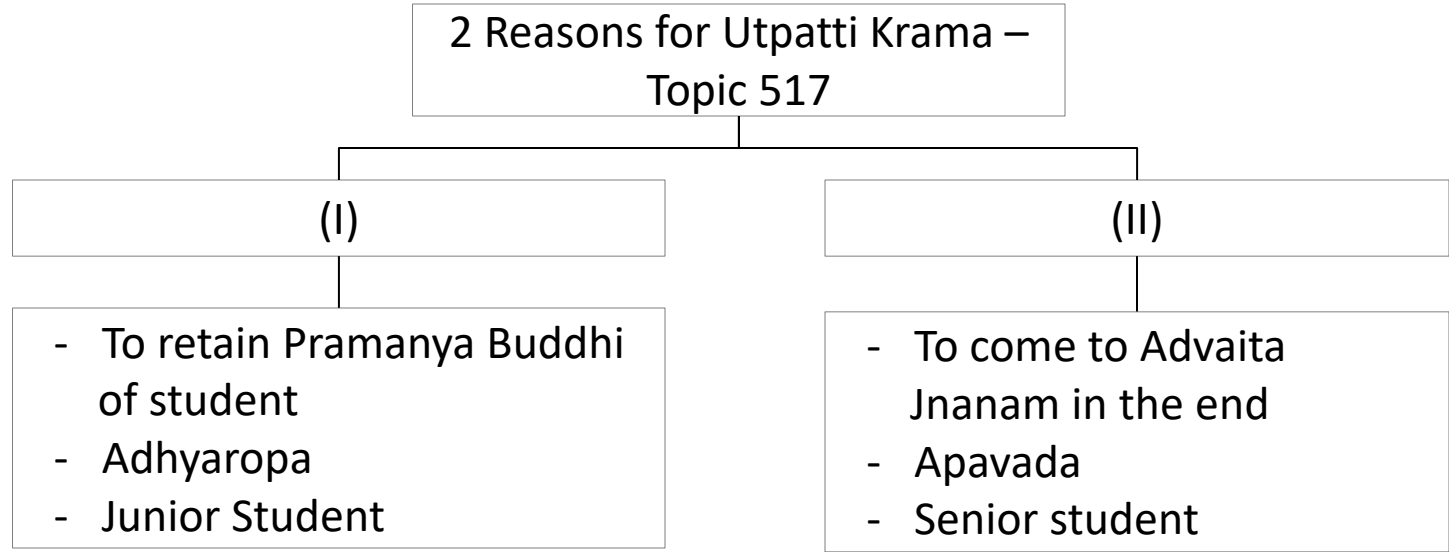
- Why Vyasa and Shankara establish Krama even though no Krama in Upanishad?

Nishchaladasa :

- To confirm validity of Upanishad in the mind of student.
- Student does not know negation will come in future.
- Student may loose respect for Veda.
- Student may doubt validity of Veda.
- Pramanam should talk about fact not fiction.
- Fact should not have inconsistency.
- If Sruti not talking about fact then fiction.
- Veda becomes Apramanam.
- Student will not attend class.
- Until Apavada comes, student should have validity in the vedas.
- To create that faith, Vyasa and Shankara establish Krama in Srishti.
- Get Pramana Buddhi of student, Krama introduced.



यदपि सूत्रभाष्यकृतौ द्वितीयाध्याये जगदुत्पत्तिप्रतिपादकश्रुतिवाक्यानां परस्परविरोधं परिहरन्तौ तैत्तिरीयोक्तसृष्टिक्रम एव सर्वोपनिषदामर्थ इति वर्णितवन्तौ, तन्मन्दाधिकारिसमाधानार्थमिति ज्ञेयम्। पूर्वं वर्णितमुत्पत्तिवाक्यानां वस्तुभूतमभिप्रायमवगन्तुमसमर्था मन्दजिज्ञासवः परस्परविरुद्धानि वाक्यानि दृष्ट्वा भ्रान्ता मा भूवन्निति सूत्रभाष्यकृतौ सर्वोपनिषदामाकाशादिक्रमेणैव जगदुत्पत्तौ तात्पर्यमिति प्रदर्शयामासतुः



(I) Conclusion of Srishti Krama taken as Taittriya Upanishad :

- 5 elements.
- In Chandogya Upanishad add Akasha, Vayu.

- Adhyaropa Pradhanam for Mandah Adhikari.
- Who is junior student?
- Those who can't understand that Upanishad's Tatparyam is negation of Srishti.
- Apavada Pradhanam is original intention.

Mandah Student	Uttama Student
<ul style="list-style-type: none"> - Wall exists - Classical physics - Adhyaropa 	<ul style="list-style-type: none"> - Only energy in motion - Quantum physics - Apavada

- Solidity of world is an illusion.
- Intangible energy in motion appears as solid matter (Karana Shariram)
- Mandah Jingyasu seeing inconsistency of Veda Vakyam.
- Many get confused regarding Pramanyam, valid of Veda.

• To remove doubt, Vyasa and Shankara say, world is created by Bhagawan.

- Bhagawan = Brahman + Maya.
- Order established.
- Jagat Utpatti Tatparyam.
- Compromised version is aim.

Purpose No. 1 :

- **To maintain students respect for Veda.**
- 2nd point in next para.

II)

किञ्च वेदान्तविचारेण यथार्थज्ञानमलभमानस्य लयचिन्तनार्थमपि श्रुतीनां वैमत्यपरिहारेण
विवक्षितो जगदुत्पत्तिक्रमः सूत्रभाष्यकृद्भ्यां प्रदर्शितः ।

- Important point – for senior student.
- **Mahavakya reveals eka Chaitanyam, Anatma negated by Sruti, student comes to binary format.**
- **Aham Satyam, Jagan Mithya.**
- **Student not interested in details of appearance and disappearance of universe.**
- How long Pralaya?
- Is it gradual appearance or disappearance.
- **World has no existence of its own.**
- No question of Krama in Arrival, Departure.
- **Liberation and Advaita Siddhi is in Jnana Kala alone.**

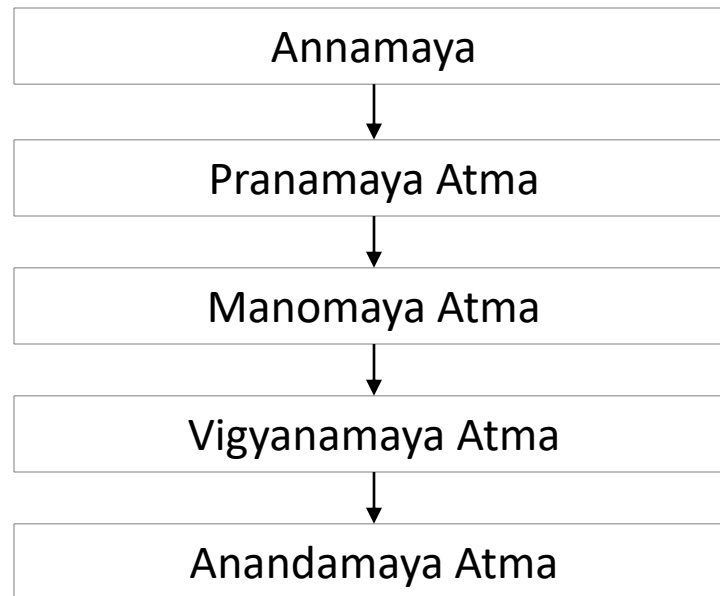
There is Krama for Junior Student

Jeevan Mukti

Videha Mukti

- Order irrelevant for senior student for whom Nitya Mukti is instantaneous.
- For junior student, gradual arrival, departure, resolution.
- For Mandah Adhikari following Nididhyasanam is prescribed because he is obsessed with Krama.

I) Dissolve Anatma into Atma by Pravilapanam.



- Understand all Anatma is Karyam, Mithya, Nama Rupa.
- Because of intellectual orientation for cause – effect relationship in Jagrat, Pravilapana Dhyanam prescribed.

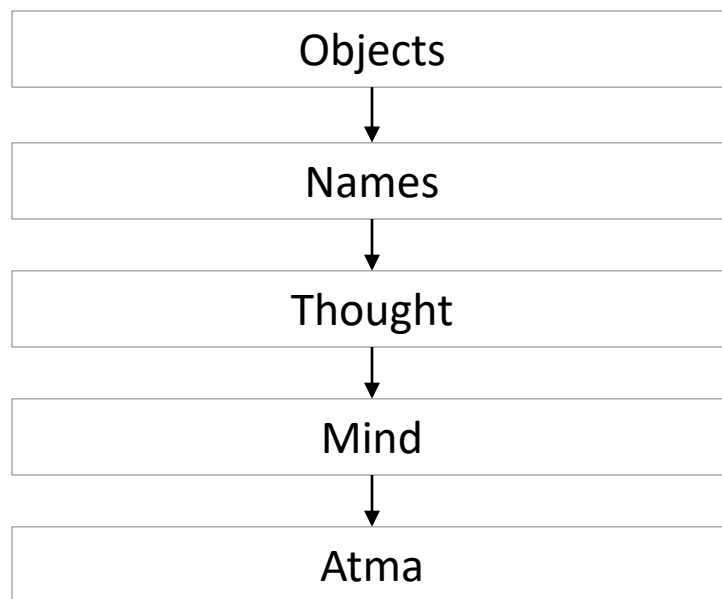
II) Objects dissolved into words.

Chandogya Upanishad :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

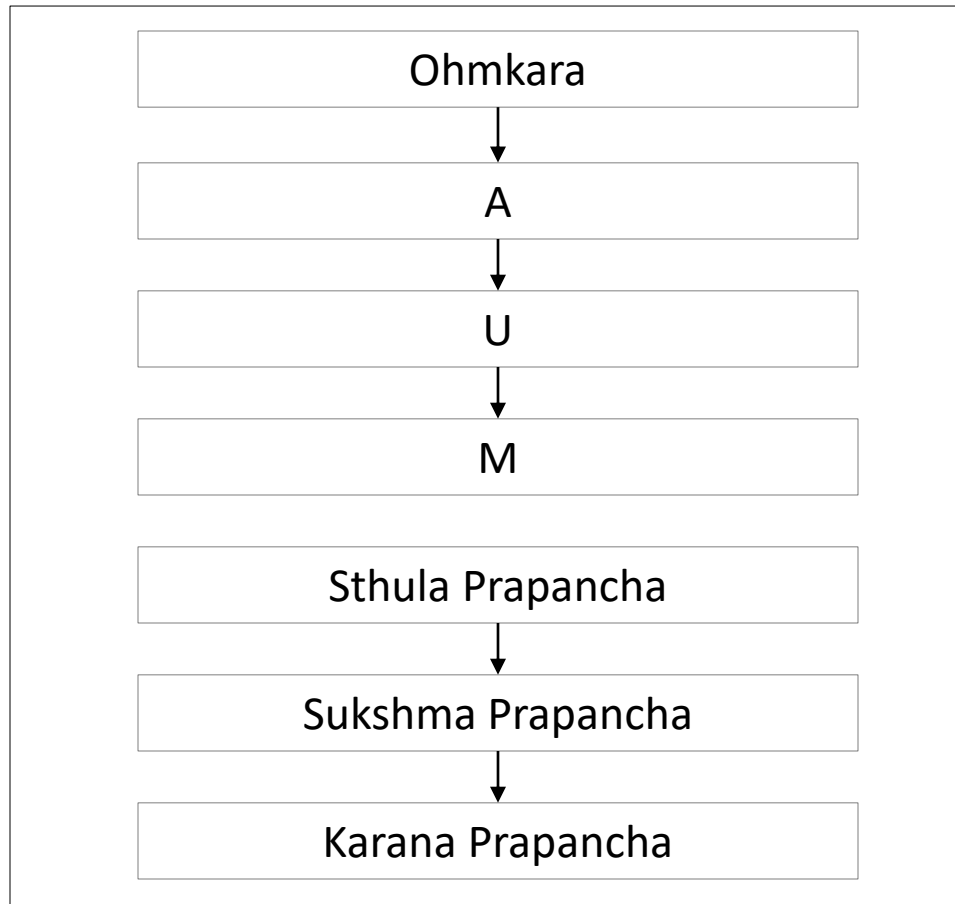
yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkr̥ṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]



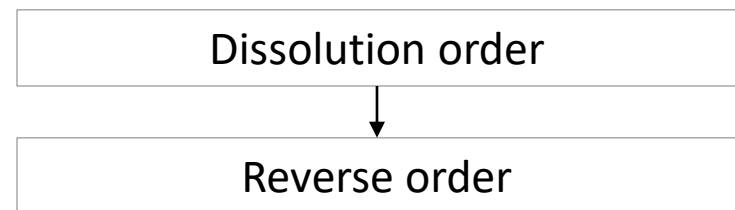
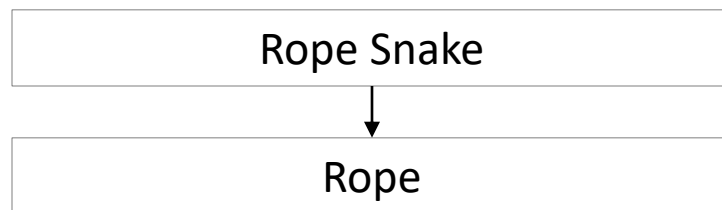
- This is also Pravilapana Dhyanam.

III) Mandukya Upanishad : Pravilapana Dhyanam



- World is dissolved, only Atma is there.
- **Pravilapana Dhyanam for students obsessed with gradual Advaitam.**

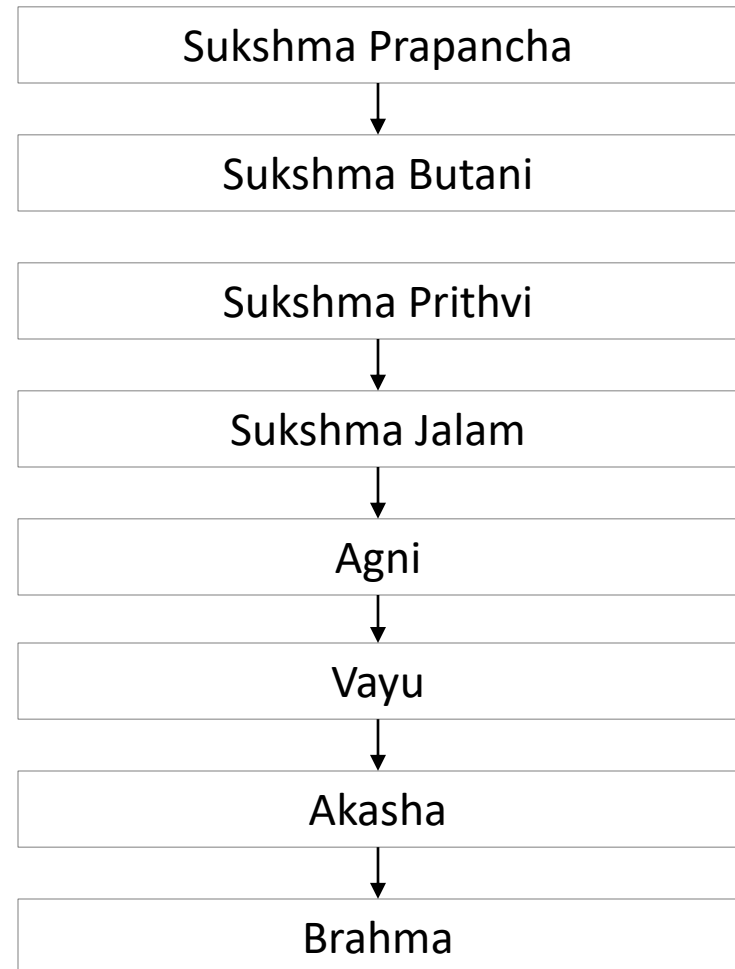
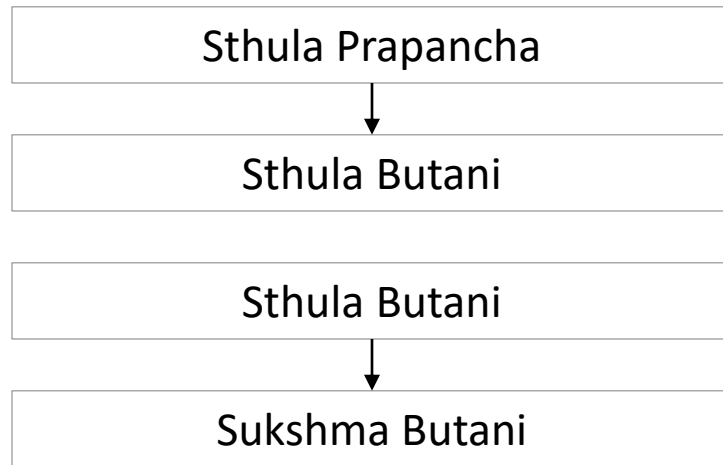
IV)



V) Krama :

- T-Shirt → Coat → Adhyaropa
- Coat → Shirt → T-shirt → Apavada
- Utpatti Krama relevant, important for Mandah Adhikari to practice Pravilapana Dhyanam.

VI)



- Sukshma Tamaha Brahman is final resolution ground.
- **Samadhi, useful order for Mandah who can't do Apavada at time of Sravanam.**
- Do Laya Chintanam.
- Adhyaropa Kala contradiction resolved for future use.
- Matihi = Consistency
- Vimati = Inconsistency.
- There is a particular order.

येन क्रमेणोत्पत्तिस्तद्विपरीतक्रमेण जगतो लयश्चिन्तनीयः । तथा लयचिन्तनेनाद्वितीये ब्रह्मणि बुद्धिः स्थिरा भवेत् । सोऽयं लयचिन्तनप्रकारः वार्तिककारैः सुरेश्वाचार्यैः पञ्चीकरणाख्यग्रन्थे वर्णितः ।

- **Krama relevant for doing Laya Krama Chintanam during Nididhyasanam.**
- During Pralaya reverse order of Srishti takes place.
- Samadhi Abhyasa not compulsory for all.
- **Seekers who can't see Mithyatvam of universe, worldly problems continue.**
- **Remain as Sada Drishta Svarupam is instruction for senior students.**
- **World as appearance continues for sometime.**
- Getting into Nirvikalpaka Samadhi to make Buddhi Sthiraha for sometime for Junior students.

- **Important note for senior students :**

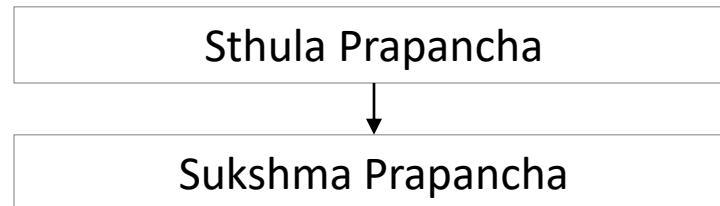
Whether I perceive world – Mithya Anatma or not, Brahman is nondual all the time, Advaitam,

- **Absence of Dvaitam is not required for Advaita Jnanam.**
- **Brahman is inspite of Dvaita Anubhave.**

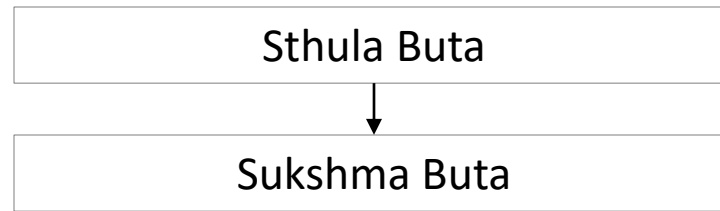
Junior Student :

- Advaitam = Absence of Dvaita Anubhava.
- Close sense organs, eliminate world experience.
- In Samadhi I abide in Advaita Atma.
- Every student has to decide whether Samadhi is required.
- Panchikaranam – by Shankara
- Omkara used for resolution meditation – 1 ½ pages.
- Sureshvaracharya has written a book on this, Panchikarana Vartikam.
- How to practice resolution meditation.

I)



II)



III) Sukshma :



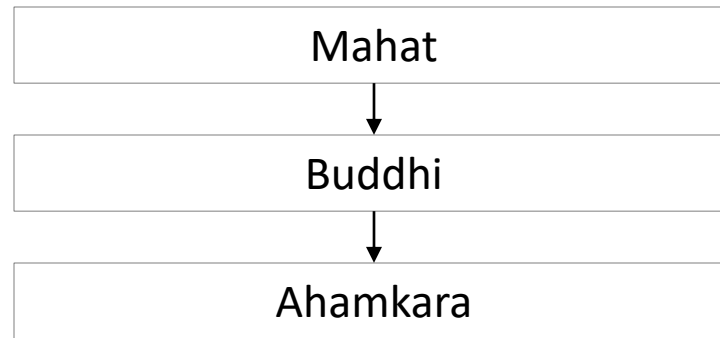
- Vichara Sagara – being an ocean of knowledge caters to Mandah Adhikari also.
- Laya Chintana Krama for Junior students.
- Apavada talked already for senior students.

Revision (195) :

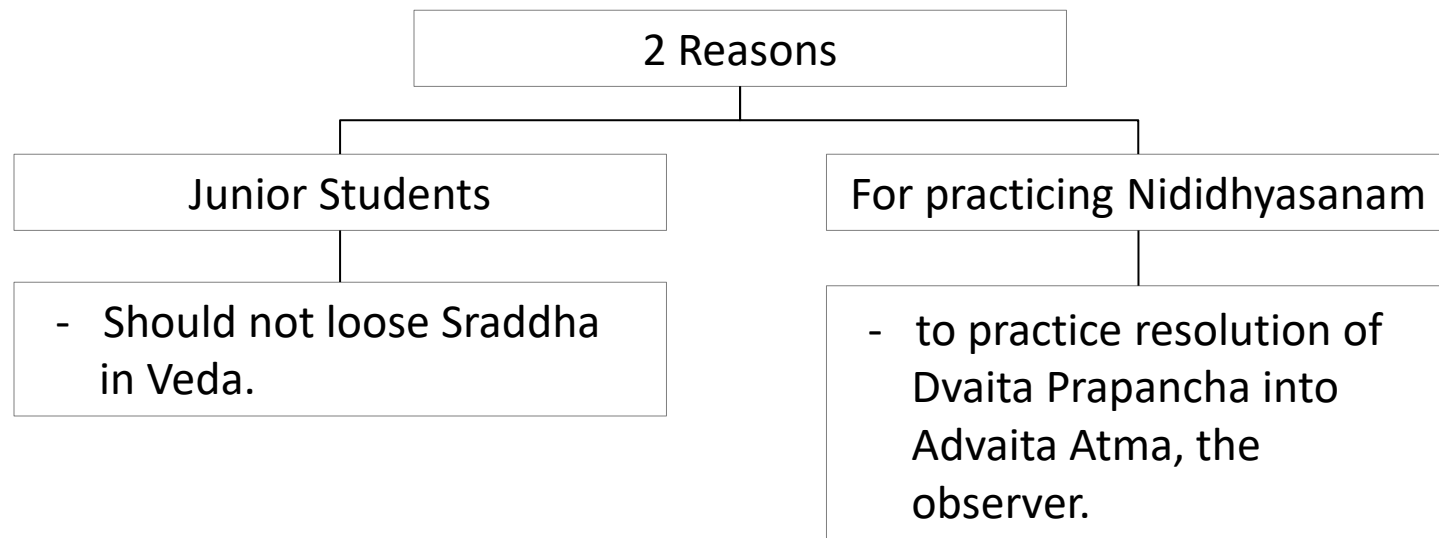
येन क्रमेणोत्पत्तिस्तद्विपरीतक्रमेण जगतो लयश्चिन्तनीयः । तथा लयचिन्तनेनाद्वितीये ब्रह्मणि बुद्धिः स्थिरा भवेत् । सोऽयं लयचिन्तनप्रकारः वार्तिककारैः सुरेश्वाचार्यैः पञ्चीकरणाख्यग्रन्थे वर्णितः ।

- Acharya established w.r.t. Mithya Vastu can't talk of order of origination or resolution.
- Can't talk of Rajju Sarpah in sequential order.
- Because of ignorance, Jagat is just an appearance.
- Krama can't be talked.
- No Krama in negation of rope.
- In wake of knowledge in one stroke Sarpaha negated.
- Dream goes off in one stroke on waking up.
- No Krama in dissolution or origination of dream.
- In Mithya Krama can't be talked about.
- Jagrat – Svapna – Sushupti – Mithya.
- Can't talk about origination of world, dissolution of world.
- Sruti mentions order, no Tatparyam w.r.t. this order.
- If there is Tatparyam, Upanishad would have maintained consistency.

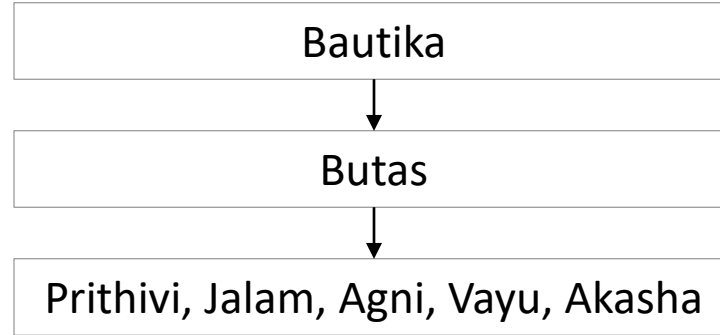
- W.r.t. Srishti – no consistency.
- Srishti Krama of Sankhya borrowed in Gita.



- Brahma Sutra : Chapter 2 – 3rd Pada – Sutra 1 – 7
- Vyasa and Shankara consolidate one Srishti Vada for Junior students.
- Why put order?



- Junior student can't see the whole world consisting of 3 states, 5 Koshas, 3 bodies as Mithya.
- Gradual resolution of world in Nididhyasanam.



- Laya Nididhyasanam, Dhyanam useful for meditation in Samadhi Abhyasa.
- Presented in Panchikarana Vartikam of Sureshvaracharya.

अस्य ग्रन्थस्य उत्तमाधिकारिविषयत्वाद्यद्यपि जगदुत्पत्तिलयक्रमवर्णनस्य नात्रावसरस्तथापि सागररूपत्वादस्य ग्रन्थस्य मन्दानुग्रहाय सङ्क्षेपतः स उच्यते । असङ्गत्वादक्रियत्वाच्च शुद्धब्रह्मणः सकाशाज्जगदुत्पत्त्यादिकं न सङ्गच्छते । किन्तु मायाविशिष्टशबलब्रह्मणः सकाशाज्जगदुत्पद्यते । तस्मान्मायेश्वरयोः स्वरूपं प्रतिपाद्यते ।

- Vichara Sagara is for Uttama Adhikari.

Uttama Adhikari accepts

Drishti Srishti

Eka Satta Vada

Eka Jiva Vada

Drishti Srishti Vada :

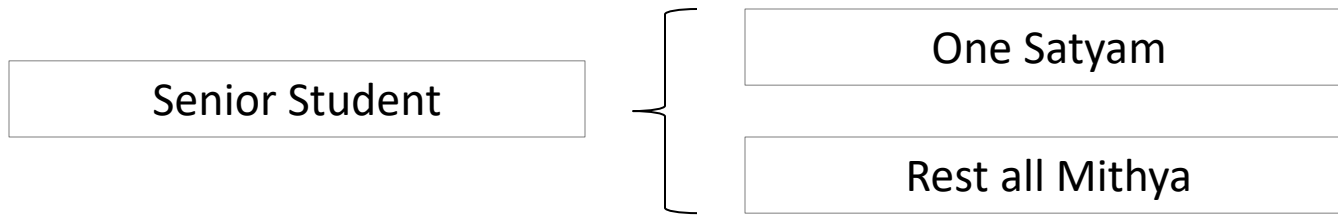
- **No world other than I, the observer, Chaitanyam, Atma.**
- Body – mind part of world.
- Escapist Moksha can't be accepted.
- **After my Videha Mukti, world continues that thought is accepting world other than me.**
- When I Chaitanyam am absent, no world.
- Revised Anirvachaniya Khyati – revise Jnana and Artha Adhyasa.
- Will see again later in Vichara Sagara.
- Assimilate Anirvachaniya Khyati for Drishti – Srishti Vada.
- Eka Satta Vada.

3 Levels of Reality for Junior Students

Paramarthika

Vyavaharika

Pratibhasika



- No internal Divisions, Vyavaharika, Pratibhasika Mithya.

- **Only Satya – Mithya – Binary format.**

Eka Jiva Vada :

- Other than me, no other Jiva.
- No Δ format.
- All abolished.
- Uttama Adhikari comfortable with binary format.

Δ Format	Binary Format
<ul style="list-style-type: none"> - Mandah, Madhyama Adhikari - Scattered Mind - Vichara Sagara ocean, accommodates all rivers, all students in this text - Topic 255 – 272 → Srishti Krama - Topic – 290 – 292 → Laya Krama - Laya Krama for Nididhyasanam - Layakrama essence of Panchakarana Vartikam 	<ul style="list-style-type: none"> - Uttama Adhikari - Concentrated mind - Krama of creation irrelevant - World is my own projection - I have power of ignorance - Avidya Shakti projects dream ad waking - Sleep is Avidya Shakti

Δ Format	Binary Format
<ul style="list-style-type: none"> - Brahman married to Maya Devi - Together create world - Worship Ishvara in Vedapurva - Someone other than Jiva, Jagat, Brahman required to create the world. - World is created, requires creator, - World not appearance like dream. - Need Mrs. Brahman, Maya Devi - Nididhyasanam required for Mandah 	<ul style="list-style-type: none"> - Karya – Karana Vilakshanaha Brahman Aham Asmi - Sleep state, Agyanam, Avidya, cause of waking + dream - No Ishvara - Mandukya Chapter III – Vaitatya Prakaranam - World not created entity - World is an appearance - World has no origination - World does not have existence, it is appearance like dream - I Brahman alone exist - Creator not required - If you don't accept appearance, appearance is converted to creation - No Nididhyasanam required - Sravanam gives Moksha

- In Srishti creation can't come out of Brahman.
- Brahman is Karya Karana Vilakshana.
- Introduce new factor.

Creation

Not from me

- I find myself in the world
- World exists before me and after me
- I can't be creator of the world
- I forget world is an illusion of the mind

World can't create itself

- Jadam

Brahman

- Karya Karana Vilakshana

Requires Maya Shakti, Maya Devi

- Introduce Ishvara

Pure Brahman

- Asangam
- Relationless
- Karya – Karna Sambanda can't be in Brahman

- Karya Karana Vilakshana
- Brahman can't do Karma – Srishti, Sthithi, Laya
- Karma Nasti.

- Therefore no origination of creation possible.
- From Saguna Brahman, Sophadika Brahman Jagat is created.
- Teacher compelled to introduce Maya.

Tattwa Bodha :

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति ।

Brahmāśrayā sattvarajastamogunātmikā māyā asti |

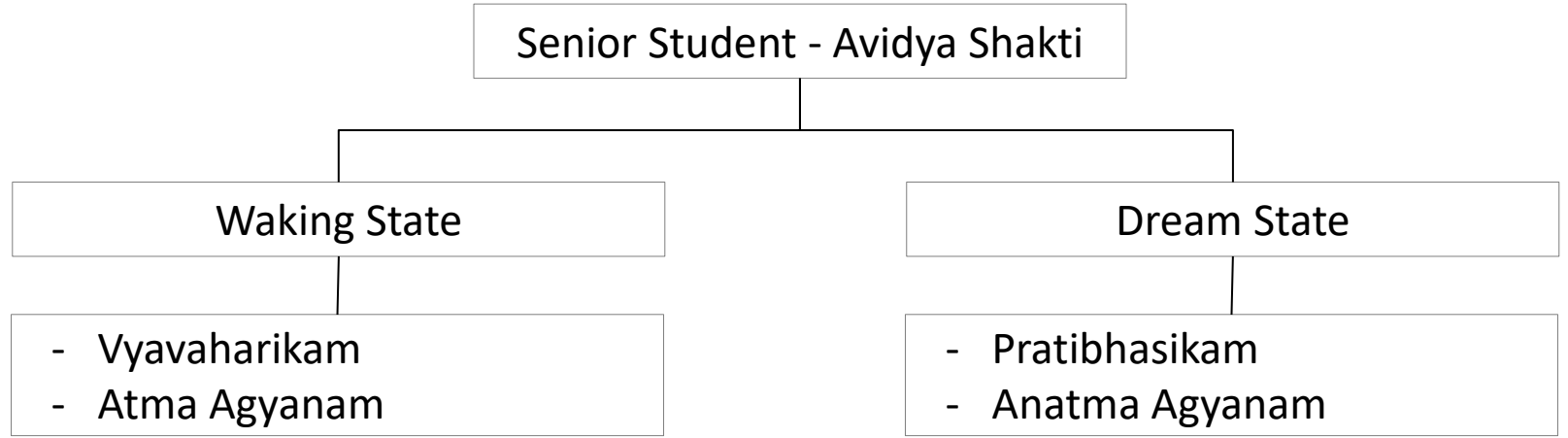
Depending on Brahman, maya exists, which is of the nature of the three qualities of Sattva, Rajas and Tamas. [Verse 18]

- Maya is associated with Ishvara.

- For Senior Students, no Maya
- My own Avidya projects world
- Ishvaras Maya Shakti has created world for Junior Students.

Senior Student	Junior Student
- Avidya	- Maya - Introduce Ishvara

Pratipadyate - Discuss :



Topic 255 - 272 : Srishti Krama :

(अ०. २५५-२७२) श्रुत्युक्तोत्पत्तिक्रमनिरूपणम् —

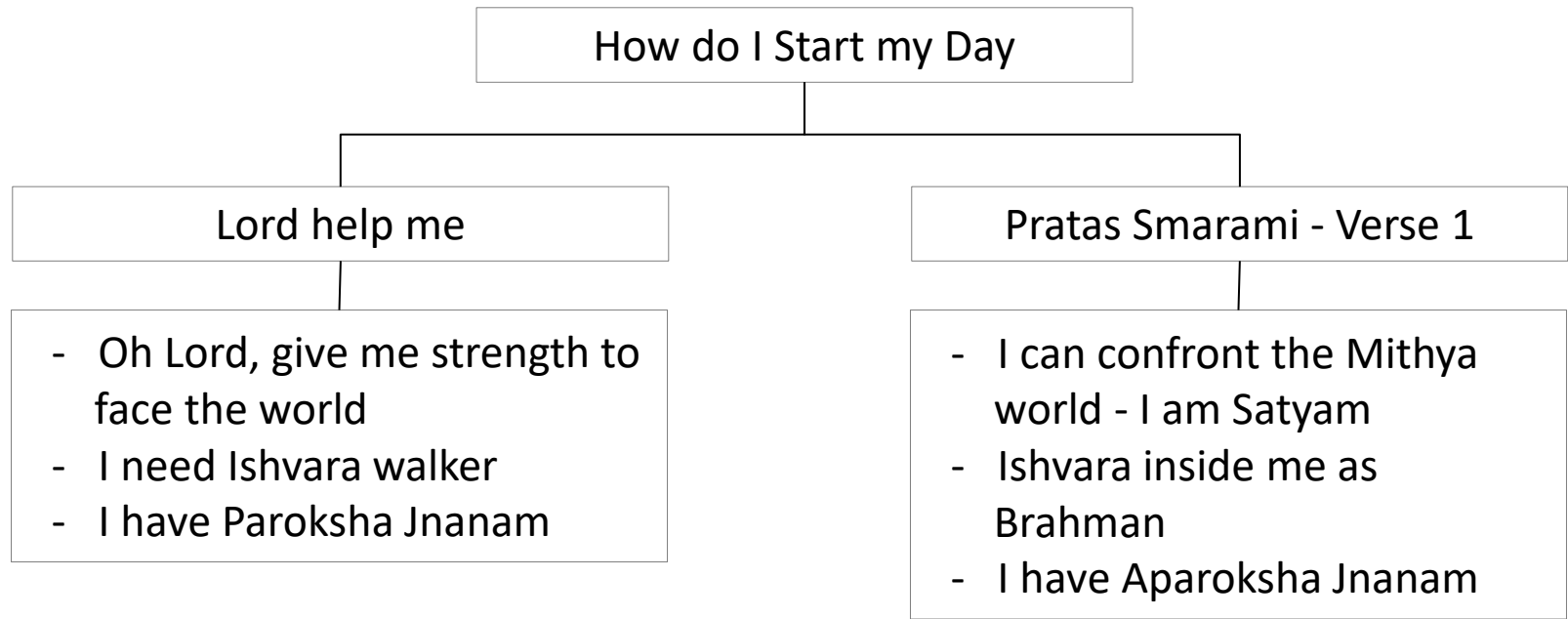
(अ०. २५५-२६०) प्रसङ्गान्मायास्वरूपप्रतिपादनम् —

Topic 255 :

(२५५) मायास्वरूपम् — जीवेश्वरादिविभागशून्यशुद्धचैतन्याश्रिता माया।
इयमुत्पत्तिरहितत्वादनादिः । तस्या उत्पत्त्यङ्गीकारे पुत्रात्पितुरुत्पत्तिकथनस्येव
मायाकार्यात्प्रपञ्चान्मायोत्पत्तिकथनमसङ्गतं भवेत् । तस्माच्चैतन्यान्मायोत्पत्तिर्वक्तव्या। तथा
सति जीवत्वेश्वरत्वयोर्मायाकार्यत्वान्न जीवचेतनान्न वेश्वरचेतनान्मायोत्पत्तिर्भवेत्। जीवेश्वरसिद्धौ
तत्सकाशान्मायोत्पत्तिर्मायासिद्धौ जीवेश्वरसिद्धिरित्यन्योन्याश्रयप्रसङ्गात् । शुद्धचैतन्यं
त्वसङ्गमक्रियमविकारि चातस्मान्मायोत्पत्त्यङ्गीकारे शुद्धचैतन्यं विकारि भवेत् । किञ्च यदि
शुद्धचैतन्यान्मायोत्पत्तिरुच्यते तर्हि मोक्षदशायां शुद्धचैतन्यस्य सत्त्वात्पुनर्मायोत्पत्तिप्रसङ्गः
स्यात् । मोक्षसाधनवैयर्थ्यं च स्यात् । तस्मान्मायोत्पत्तिरहिता; अत एव चानादिः। सा चैकैव ।
ज्ञाननाशयत्वात् सान्ता च ।

- We are coming down from Binary to Triangle format to discuss creation.
- Have I realized I am Brahman?

Litmus Test :



- **Physically do Puja, Celebrate festivals while in Triangle format, Vyavaharika world.**

Psychologically do I need walker?

- **In Binary format only you are there, you can alone be known.**
- You are Chaitanyam, knowing principle, world is Jadam.
- Without introduction of a Shakti called Maya - Ignorance - creator can't come into Existence.

What is Maya Svarupam?

i) Maya is Anaadi

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13-20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

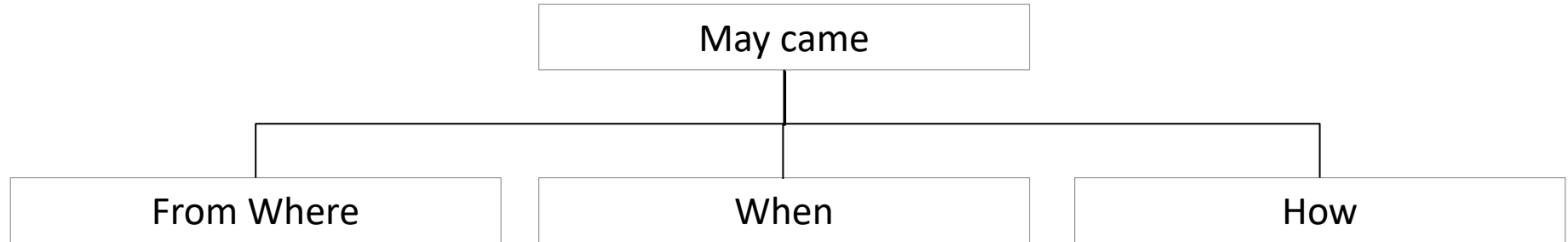
Why do we say Anaadi?

- This topic not taught in any other Granthas
- **Maya - Ashritha, Dependent on pure consciousness**
- Jiva - Ishvara - Jagat Vibhaga = Divisionless Brahman, not dependent on anything and is eternally existing.
- **In consciousness that is no 3 fold Division of Jiva - Jagat - Ishvara**
- Division is going to be caused by Maya
- In Shuddha Chaitanyam, this Chaitanyam is not there
- Maya - Depends on Brahman for its very existence
- Maya does not have existence of its own
- Is-ness borrowed from Brahman.

Maya is free from origination - Why?

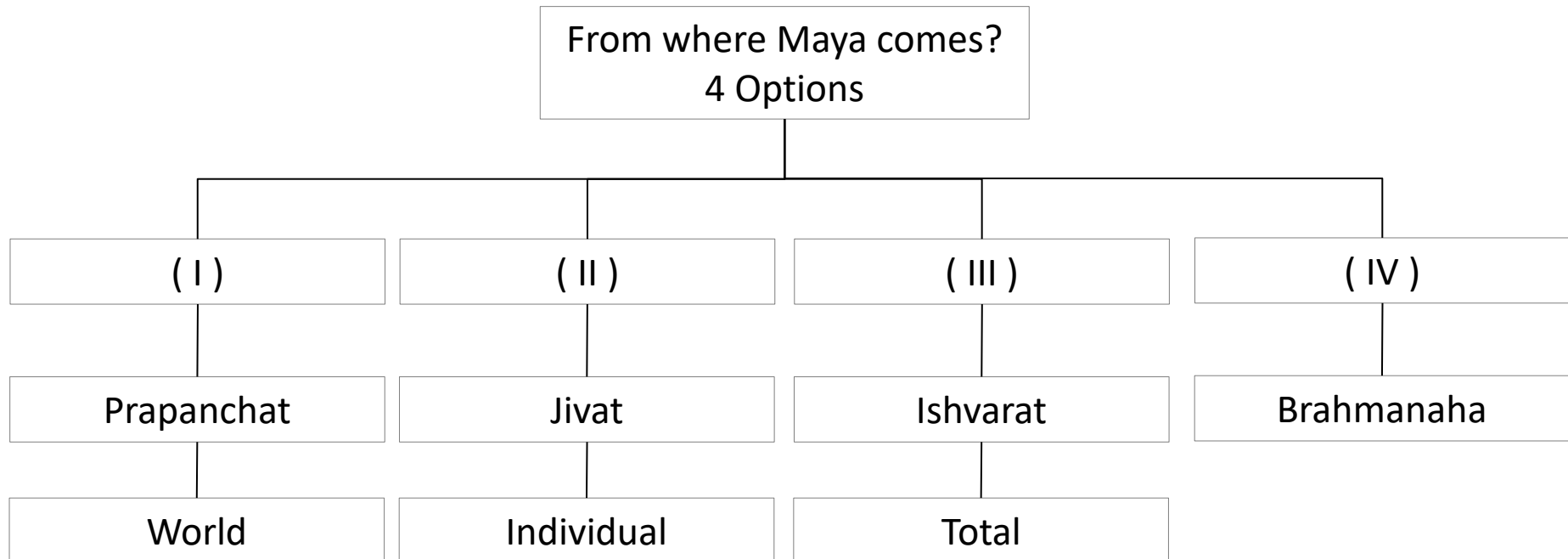
- Let us assume Maya is born, has origination.

Question :



When?

- Means - Maya = Karyam will raise question of Karanam.



i) Prapanchat :

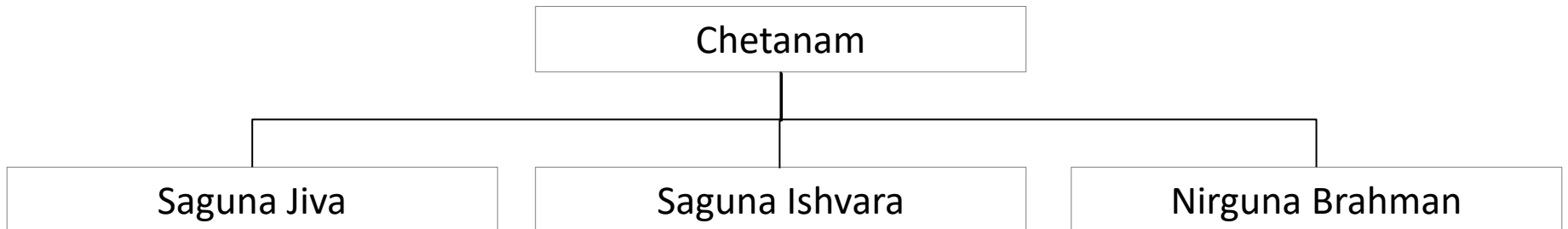
- World - 5 Elements - Born out of Maya (3 Gunas)
- If maya born out of world means father born out of son
- **Maya as Karyam is illogical**
- Therefore Prapancha not for Maya

ii) Jiva -Ishwara not Karanam for Maya :

- Jiva Ishvara Vibhaga (Division) because of Maya

Jiva	Ishvara
<ul style="list-style-type: none">- Rajo - Pradhana- Maya - Karanam	<ul style="list-style-type: none">- Sattva - Pradhana- Maya - Karanam

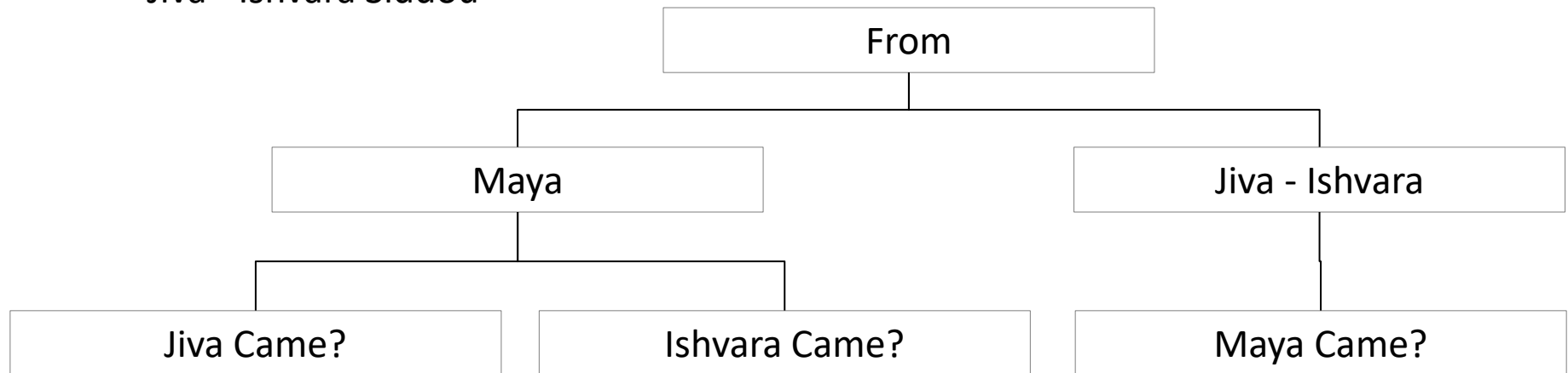
- Division caused by Maya
- How can division be responsible for Maya
- Jada Tattvam world not cause of Maya
- Is Chetana Tattvam cause of Maya?



- From Jiva and Ishvara, Maya can't originate because
- Jiva - Ishwara Vibhaga caused by Maya

Logical problem :

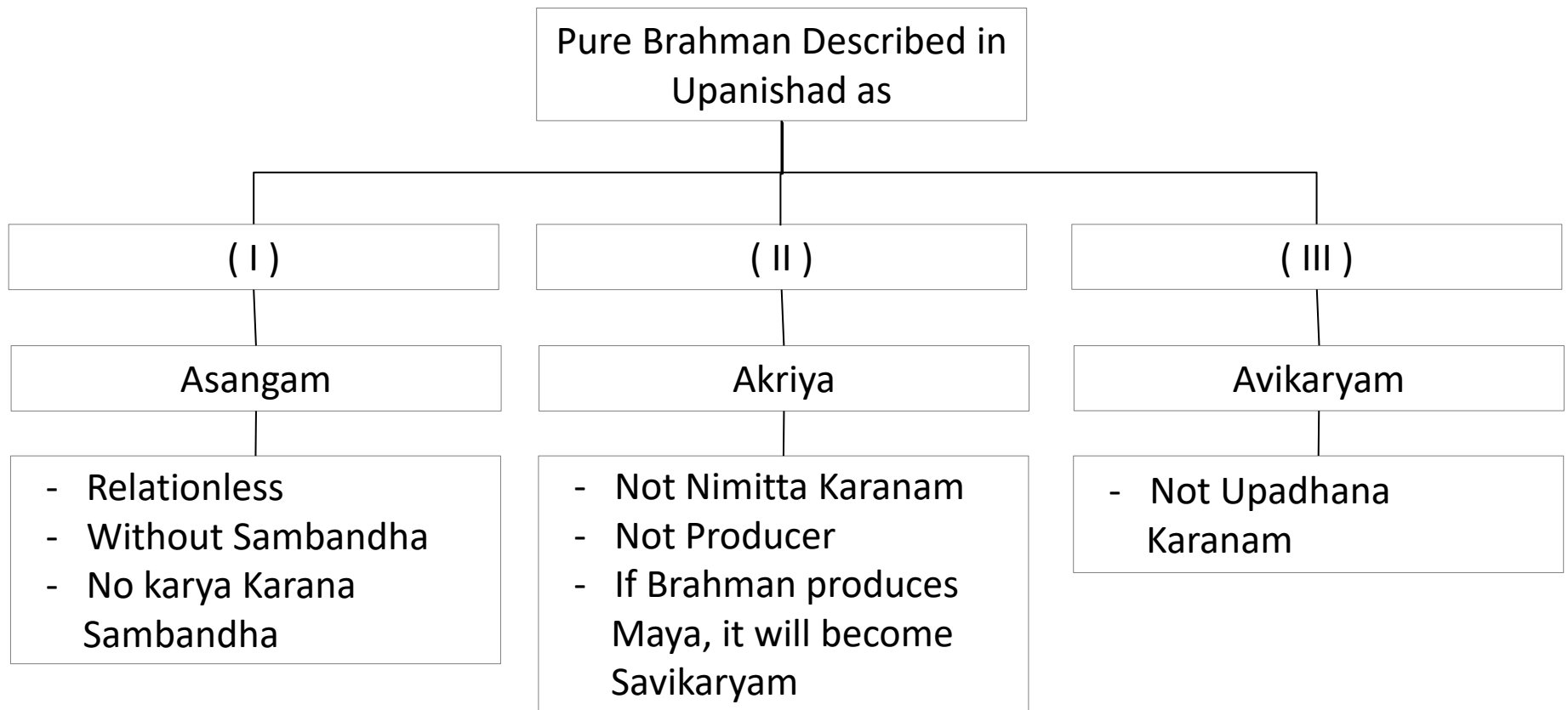
- Jiva came because of Maya
- Anonya Ashraya Prasangat Dosha
- Jiva - Ishvara Siddou



- Can't be mutually established

iv) Pure Brahman - Is Brahman Karanam of Maya?

- To produce Maya, Brahman has to undergo change, modification.



- Maya is superimposed on Brahman
- Who is the super imposer of Maya upon Brahman? Brahman, Akriya, can't do anything.
- Does Maya superimpose itself?
- Maya is Anaadi, not superimposed in time, Kala Teetaha.

v) Moksha will not be possible :

- If maya Originates from Brahman, there will be Duality.

Karanam	Karyam
Brahma	Maya

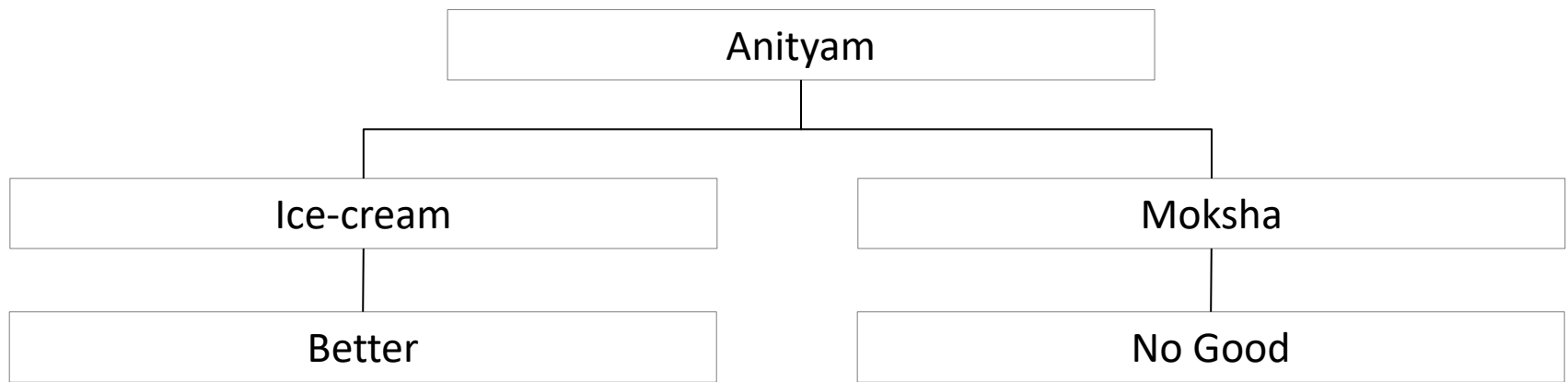
- No Advaitam Brahma
- Moksha = Advaita siddhi
- Jnani becomes one with Shuddha Chaitanyam
- Sometime Advaitam Brahman and then later it will create Maya
- Moksha will become temporary
- Since pure Brahman becomes Dvaitam, all efforts to attain Moksha becomes futile.

Why Moksha?



After Nitya - Anitya Viveka we say :

- Dharma, Artha, Kama is perishable
- We want imperishable Brahman = Moksha = Nitya - Immortal
- After moksha, if we Shuddha Chaitanyam can create Maya then Moksha becomes Anityam.



- Moksha becomes futile
- Moksha Sadhana Vaiyarthiyam

Conclusion :

- Maya Utpatti Rahitam
- Maya does not have origination
- World has no origination - only an appearance
- Maya is superimposed on Brahman, like rope snake superimposed on rope.
- Does not mean there was a time, when maya was superimposed.
- Maya = Utpatti Rahitam, no origination, Beginningless, Anaadi
- Maya is only one
- Jnana Nashyatvat, Antaha Sahita
- Since it is negated by Jnanam, Maya is Mithya, appearance.

Revision - 196 (Topic 255) :

किञ्च यदि शुद्धचैतन्यान्मायोत्पत्तिरुच्यते तर्हि मोक्षदशायां शुद्धचैतन्यस्य सत्त्वात्पुनर्मायोत्पत्तिप्रसङ्गः स्यात् । मोक्षसाधनवैयर्थ्यं च स्यात् । तस्मान्मायोत्पत्तिरहिता; अत एव चानादिः।सा चैकैव । ज्ञाननाशयत्वात् सान्ता च ।

Vedanta uses 2 Methods of teaching
to reveal Brahman Depending on
Level of Seeker

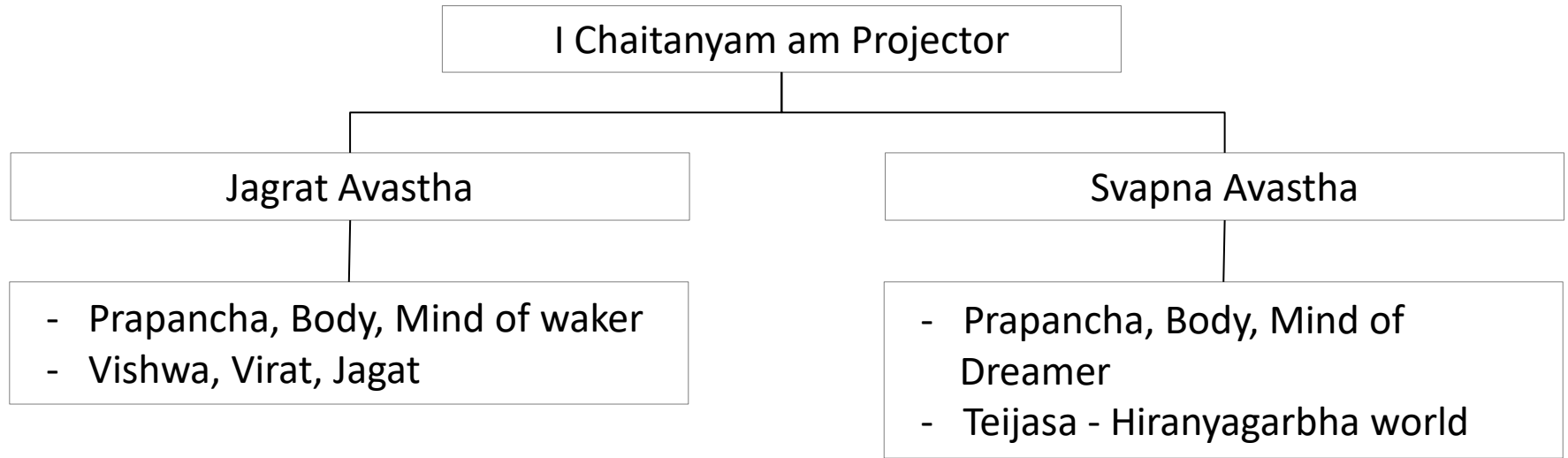
(I) Direct Method

- Senior Student
- Uttama Adhikari
- One step teaching

(II) Indirect Method

- Junior Student
- 2 Step teaching
- Ishvara creator

i) Senior Student - Direct teaching :



- Both my own projection
- Through Atma and Atma Viveka arrive at I - Conscious principle, drop body - Mind into the world.
- Jagrat - Body - Mind, Prapancha projection - Vikshepa shakti of Maya, I am Brahman.
- My own projection in two different Avasthas, states of experience
- Projecting power called Maya for Jagrat, avidya for Swapna
- **I am ever free, not affected with what I project**
- **Waker not affected by dream projection**
- **I - Brahman not affected by waking world projection.**
- Drishti - Srishti Vada
- I am free, no Event in Swapna or Jagrat can touch me.

Dakshinamurthy Stotram (Whole teaching) :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

I Chaitanyam - Myself Presented as

Projector of waking Avastha

Projector of Svapna Avastha

- No separate creator Ishvara for Senior Students
- Direct teaching I am consciousness, I project Jagrat Prapancha
- Keep example of Svapna Prapancha as Drishtanta
- I am projector of Jagrat also

Do you accept this or not?

- a) Claim - I am Chaitanyam
- b) Claim - I Project Jagrat and Svapna (Artha and Jnana Adhyasa)
- c) Claim - I am Adhishtanam

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- I am Chaitanyam, projector is overwhelmed meaning of I.

ii) Junior Student : Indirect Method :

- I am individual body - Mind complex, Finite, limited in time, occupying corner of Singapore
- Universe so big
- I am father, brother, son, boss, employee - Angry, sad individuality - Vasanas ingrained, body - Mind complex
- I am projector of Swapna, avidya - Nidra Shakti accepted
- I am projector of Jagrat, if not accepted, Veda introduces 3rd factor Ishvara.

Senior Student	Junior Student
<ul style="list-style-type: none">- Jivatma Jagat- Atma Anatma- Binary format- No Ishvara- Paramartika Vyavaharika and Pratibhasikam- Creation explained with me as creator higher Nature Kaivalyo Upanishad : <ul style="list-style-type: none">- Mei Eva Sakalam	<ul style="list-style-type: none">- Jivatma Jagat Paramatma Questions : <ul style="list-style-type: none">- How Ishvara created? Nimitta, Upadana Karanam?- What is Ishvaras power?- Vikshepa Shakti, Avarna Shakti- 3 Sharirams, Prapanchas- Triangle format- Jivatma - Paramatma - Anatma- Where is lord residing? Gita : <ul style="list-style-type: none">- Chapter 15 - Verse 16, 17, 18- Introduce Loka, Srishti

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Gita - Chapter 15 :

द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca ।
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ ।
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.
[Chapter 15 - Verse 17]

Gita - Chapter 15 :

यस्मात्क्षरमतीतोऽहम्
अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च
प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaram atītō'ham
akṣarād api cōttamaḥ |
atō'smi lōkē vēdē ca
prathitaḥ puruṣōttamaḥ || 15 - 18 ||

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purusottama (The highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]

Advantage of Triangle format :

- Karma Yoga, Upasana Yoga, Puja, Meditation, introduced, Sravanam, Mananam, Nididhyasanam.

Finally : Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.९.४ ॥
॥ इति नवमः खण्डः ॥

sa ya eṣo'ṇimaitadātmamidam sarvaṁ tatsatyaṁ
sa ātmā tattvamasi śvetaketu iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca || 6.9.4 ||
|| iti navamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 9 - 4]

- You are creator after getting Sadhana Chatushtaya Sampatti
- Paramatma is creator through Mahavakya - Establish Paramatma is you the Jivatma.

Ultimate message of Vedanta :

- I - Chaitanyam am projector, Sustainer, dissolver of Universe

Senior Student	Junior Student
<ul style="list-style-type: none">- Direct message- Vedanta	<ul style="list-style-type: none">- Indirect message through Ishvara- Veda Purva

- No Tat Paryam in Veda Purva
- After Puja, Upasana, come to teaching.

4 th Chapter	5 th Chapter
<ul style="list-style-type: none"> - Uttama Adhikari - Anirvachania Khyati - Swapna Drishtanta - No Ishvara - I am Ishvara - Projector of Jagrat and Swapna - No Jivatma - Paramatma only, Atma - Anatma - Vedanta removes difference - Introduces Soham, no creator other than me <p>Vedanta :</p> <ul style="list-style-type: none"> - Phd Study 	<ul style="list-style-type: none"> - Madhyama Adhikari - Ishvara introduced - Jivatma - Paramatma and jagat - Differences exist - Dasoham to Soham - Veda Purva = Tutorial college exam - Graduate level Study

- Consciousness can't be creator of Maya or the world
- Consciousness not creator of anything
- Anaadi Maya has to be accepted - Problem of Dvaitam comes

• Anaadi Maya does not exist independent of Atma, therefore Maya can't be counted as Dvaitam.

- Maya's nature explained in 1st Paragraph
- Never ask when Maya came
- Maya has to be only one, time and space came later

Maya has end, How?

- Maya becomes Asat later

Technical :

- Sat - Asat - Mithya not interchangeable

Sat	Asat	Mithya
- Exists in 3 Periods of time	- Does not exist in 3 Periods of time	- Does not come under Sat, Asat category - Appears with borrowed existence

Sat	Asat	Sat and Asat
Can't become Asat	Can't become Sat	Can't become Mithya

- All 3 remain in their Nature only
- **How Maya ends? Because of Jnanam.**
- Does Maya become Asat through Jnanam?

- **Maya - Prapancha will always be there**
- **I understand after Jnanam that existence in the word - Maya is borrowed from me - Chaitanyam.**
- **This is ending of Maya by Jnanam**

- Prapancha will continue to appear

- Prapancha seems to have own existence
- Wall is, table is - own existence?
- Existence does not belong to Maya
- By itself Maya is Non-existent this is called the end of Maya
- Maya continues with borrowed existence

• Before Jnanam, I gave independent existence to Maya Prapancha

Example :

- Moon is a satellite not star, has no light of its own

• Light on the Moon not light of the moon

- Is Moon luminous or Non-luminous after wisdom?
- Planets and satellites have borrowed luminosity, not their own
- Only stars have only own luminosity
- Jnani experiences world and says world has no independent existence

• Maya is Non-existent, world is Non-existent, saying this without reservation after Jnanam is called end of maya

- Moon is Non -luminous, experiencing luminous Moon is called Jnana Badyatvam.

सेयं माया सदसद्विलक्षणा । त्रिकालाबाध्यं यत्तत् सद इत्युच्यते । त्रिकालाबाध्यत्वाच्चैतन्यमेव
 सत् । माया तु ज्ञानबाध्यत्वात् सद्विलक्षणा । कालत्रयेऽप्यप्रतीयमानं
 शशशृङ्गवन्ध्यासुताकाशपद्मादिकम् असद् इत्युच्यते । ज्ञानात्पूर्वं माया तत्कार्यं च प्रतीयते । तथा
 हि, जाग्रत्काले 'अहमज्ञो ब्रह्म न जानामि' इत्यनुभूयते माया । स्वप्नकाले
 प्रतीयमानसर्वपदार्थानामुपादानकारणतया मायैव विभाति । सुप्तोत्थितस्य 'सुखमहमस्वाप्सं न
 किञ्चिदवेदिषम्' इति परामर्शः (स्मृतिः) भवति । सा च स्मृतिरननुभूतेऽर्थे न
 सम्भवेत् । तस्मात्सुषुप्तावज्ञानानुभवोऽस्ति । अज्ञानं मायेति चैकमेव वस्तुच्यते ।
 इत्थमवस्थात्रयेऽपि माया प्रतीयते । अतः सा असद्विलक्षणा । सदसद्विलक्षणमायाकार्यं जगदपि
 सदसद्विलक्षणमेव । अद्वैतमते सदसद्विलक्षणमेव वस्तु मिथ्येति, अनिर्वचनीयमिति च कथ्यते ।
 तस्मान्मायातत्कार्याभ्यां न द्वैतं सिद्ध्येत् । मायातत्कार्ययोः सदसद्विलक्षणत्वान्मिथ्यात्वमेव । न
 हि मिथ्यापदार्थेन द्वैतसिद्धिर्भवति, स्वप्ने दृष्टपदार्थेन यथा न द्वैतसिद्धिस्तथा
 मिथ्यामायातत्कार्याभ्यां न ब्रह्मणः सद्वितीयत्वसिद्धिः ।

- Topic 522 = Maya = Anaadi, beginningless.

What is definition of Maya?

Maya : Available in Shastra

i) Indro Maya Guropi...

ii) Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

iii) Gita - Chapter 7 :

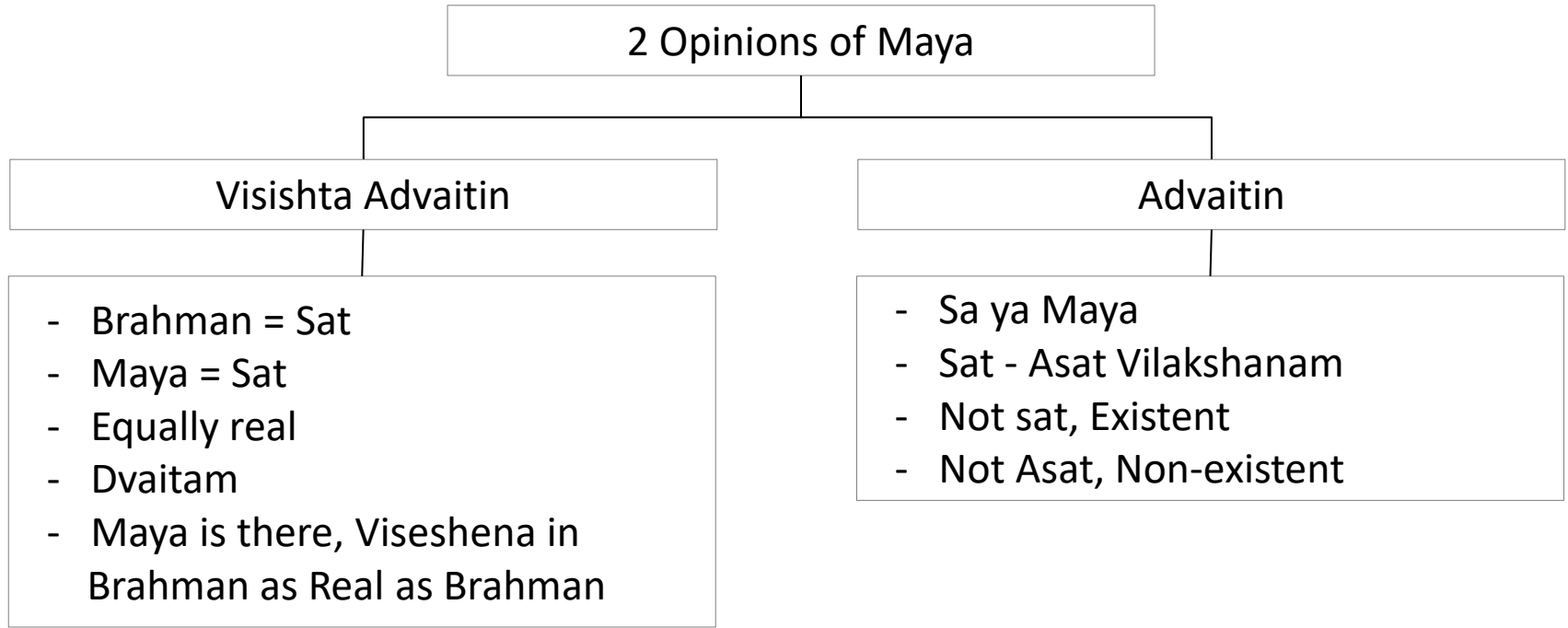
दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥ ७-१४ ॥

daivī hyēṣā guṇamayī
mama māyā duratyayā ।
māmēva yē prapadyantē
māyāmētāṃ taranti tē ॥ 7.14 ॥

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

- No Controversy in existence of Maya
- Visishta Advaitin accepts Veda as Pramanam and therefore Accepts maya

iv) Controversy is in Definition of Maya?



Maya Definition :

- Trikala Abadyam Yatu Tatu Sati Iti Uchyate
- What is eternally existent is Sat
- Eternally not negatable = Sat

Tattva Bodha :

सत् किम्? कालत्रयेऽपि तिष्ठतीति सत्।

Sat kim? Kālatraye'pi tisthatīti sat |

What is Existence? That which remains unchanged in the three periods of time (Past, Present and future) is Existence. [Verse 16. 2]

- Tri kale Api Tishtati Iti Satta...
- That which exists in past, present, future is Satyam, Aham, Atma, Advaitam Brahman.
- Tri kala Abadyatvat Vatu

- **Consciousness, exists in past, present, future**
- **Chaitanyam alone comes in existence category**

V) Maya Tu Jnana Badyatvat :

- Maya not in 3 periods of time

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;

yatra vā asya sarvamātmāivābhūttatkena
kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śrṇuyat, tatkena kamabhivadet,
tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

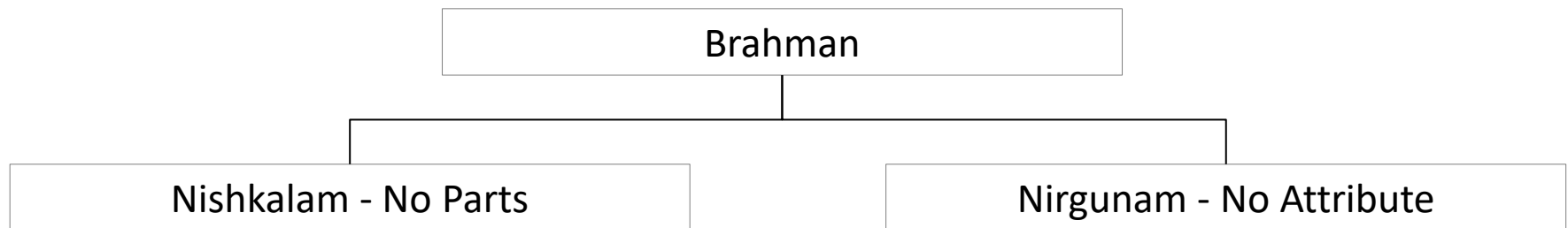
- After Jnanam no Triputi
- No seer - Seen - Seeing instrument

- **Kevalam Shantam Shivam Advaitam Eva...**
- **After Jnanam there is only Non-dual Brahman, no 2nd thing in existence**

- No 2nd Thing having existence of its own not talking of appearance of Jiva, Jagat, Ishvara, Maya
- If second thing, no Advaitam
- Maya - Not there as 2nd

vi) In Advaitam, can Maya be part of Brahman, limb of Brahman?

- Maya as attribute of Brahman is not accepted.



- In wake of a knowledge, Maya is negated.

- Maya not accommodated as part for attribute of Brahman

- **Maya Does not have existence of its own**
- **Maya = Jnanena Badyam**
= Existence taken away from Maya

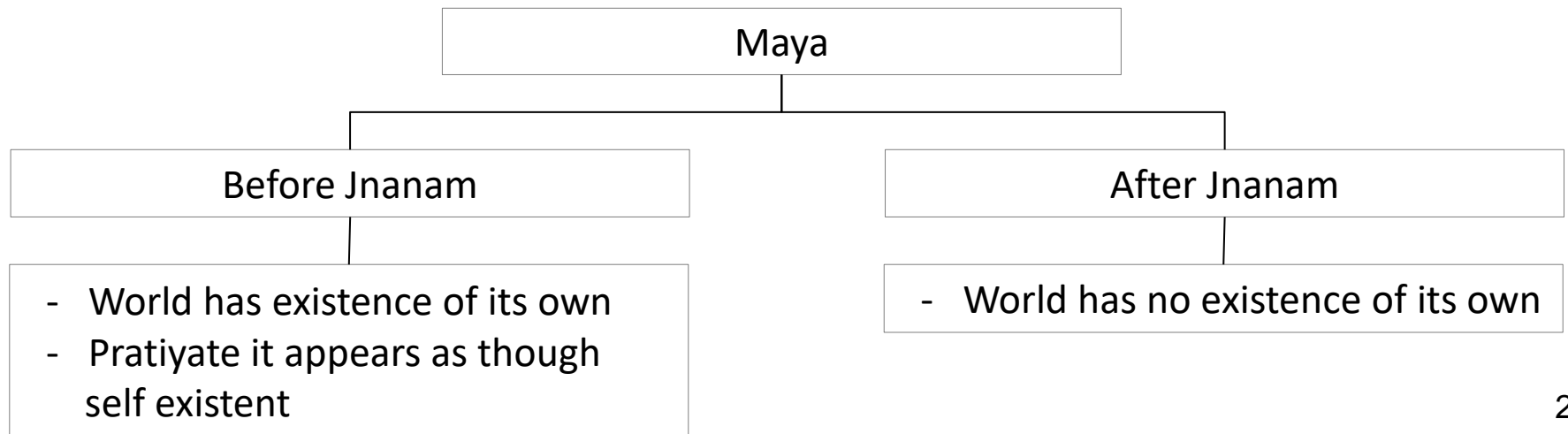
- Maya loses existence after Jnanam
- Maya is Sad Vilakshanam
- Maya can't be taken as Sat - 1st Part of Definition is over
- Maya is different from Satu

vii) Can we take Maya as Asat - Non-existent?

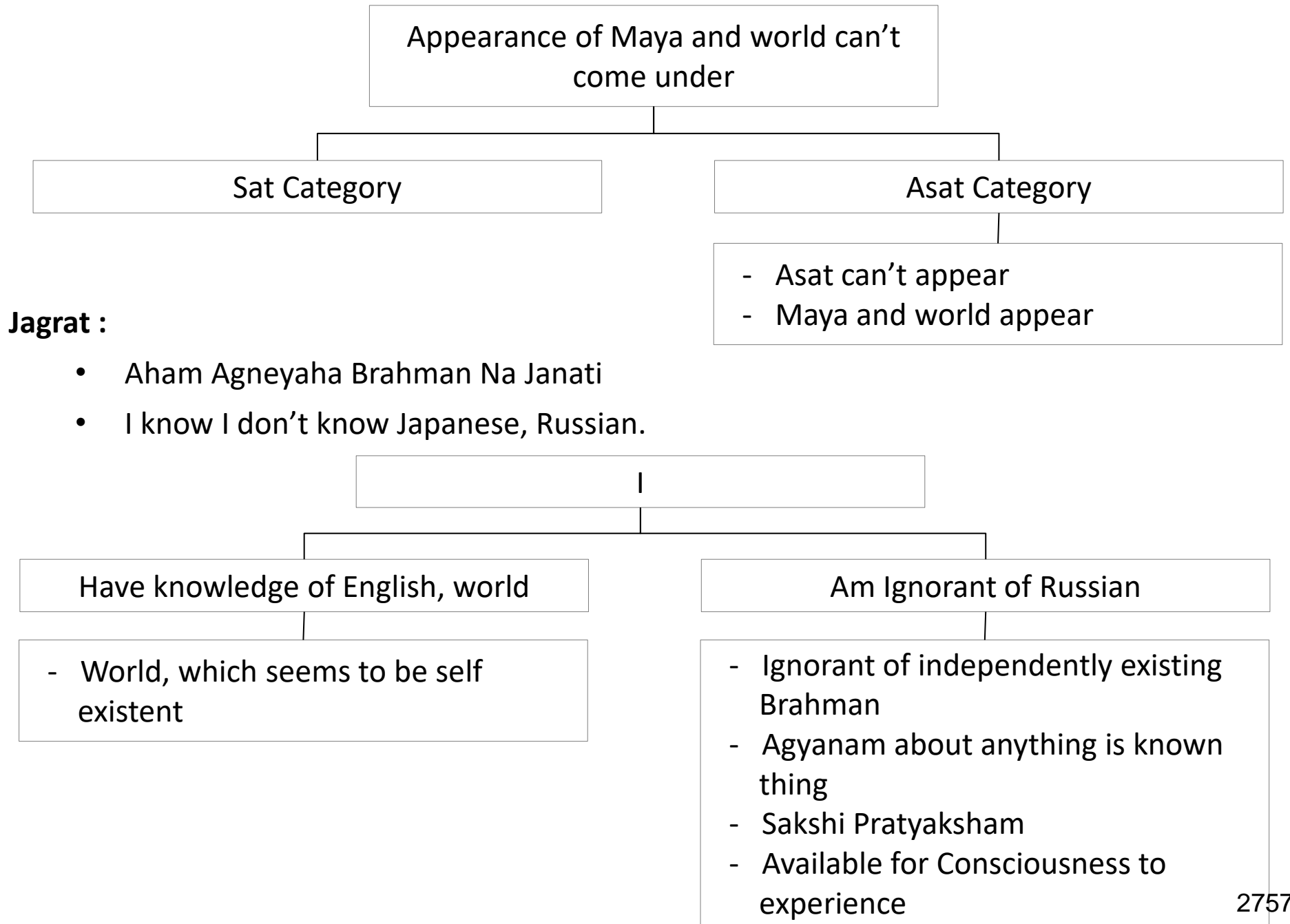
- Non-existent by Definition can't appear in 3 Periods of time

Example :

- Sasha Sringa Rabbits Horn
- Vandhya Putra Son of barren Women
- Akasha Padmadikam - Sky flowers



How Maya appears in Jagrat, Svapna, Sushupti?



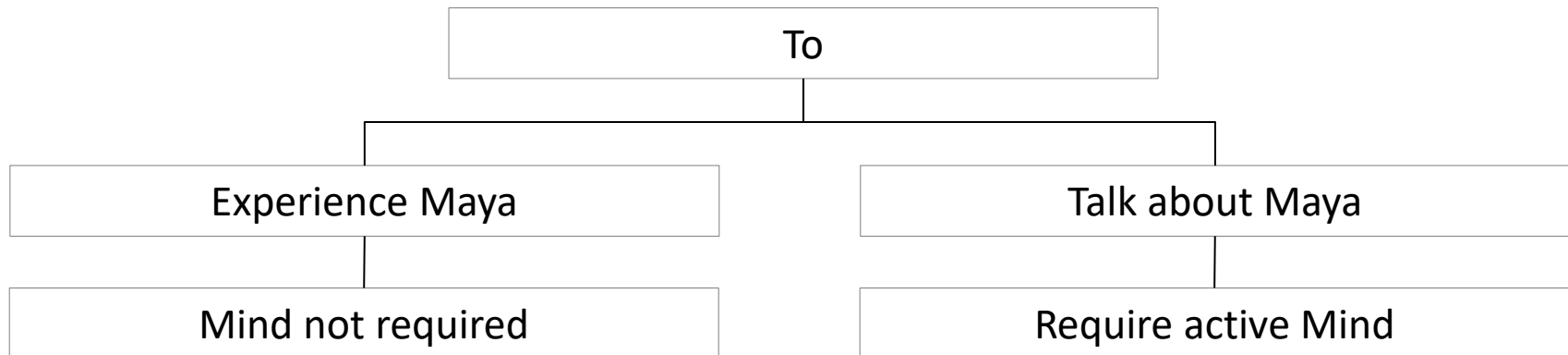
- Brahma Agyanam = Maya - Appears for me in Jagrat Avastha
- Maya Karyam appears

Svapna :

- As very material cause of Svapna Prapancha, Maya Pratiti - Appears
- **All dream is projected with material cause of ignorance of waker**
- **All waking is projected with material cause of ignorance of Brahman**

Sushupti :

- How Maya appeared in Sushupti?
- Experience Maya intimately



- Waker - Paramarshaha, gives reference to past experience

Smruti	Paramarshaha
- Vag indrium not required	<ul style="list-style-type: none"> - Smruti and Vag Indrium required - Sukham Aham Asvapsam, I slept well - Na Kinchit Avedisha, I did not know anything - There was total Blankness

- We mistake blankness of Sushupti, Shunya Avastha.

• **Blankness is everything in potential condition like zero**

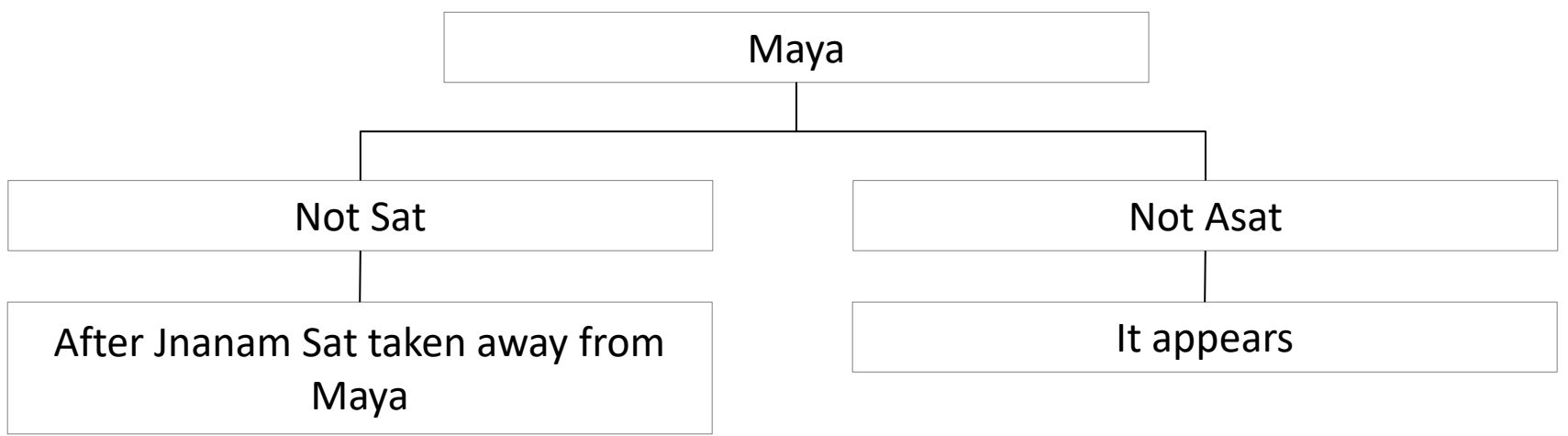
- One followed by Ten Zeros has great meaning
- Maya, prakriti, Prapancha in Avyakta Avastha, Blankness Rupena Anubayate
- Will not remember blankness of Sushupti unless you have experience of blankness.

• **Therefore Sushupti as agyana Anubava, nothingness, ignorance is there**

- Agyanam = self ignorance = Maya Synonym
- Self ignorance, Brahma Agyanam = Atma Agyanam = Moola avidya

• **Maya in form of self ignorance is experienced in all 3 Avasthas**

- **Maya is and appearing principle**
- **It can't be called Asat**



- Therefore Maya self ignorance is Mithya.

Revision 197 :

तथा हि, जाग्रत्काले 'अहमज्ञो ब्रह्म न जानामि' इत्यनुभूयते माया । स्वप्नकाले प्रतीयमानसर्वपदार्थानामुपादानकारणतया मायैव विभाति । सुप्तोत्थितस्य 'सुखमहमस्वाप्सं न किञ्चिदवेदिषम्' इति परामर्शः (स्मृतिः) भवति । सा च स्मृतिरननुभूतेऽर्थे न सम्भवेत् । तस्मात्सुषुप्तावज्ञानानुभवोऽस्ति । अज्ञानं मायेति चैकमेव वस्तूच्यते । इत्थमवस्थात्रयेऽपि माया प्रतीयते । अतः सा असद्विलक्षणा ।

- Brahman is never cause of Creation or anything
- **Brahman is Karya - Karana Vilakshanam not Sat, Asat or Mixture**
- If Brahman has Karanam Status, that factor is called Maya
- Brahman and Maya = Cause of creation.

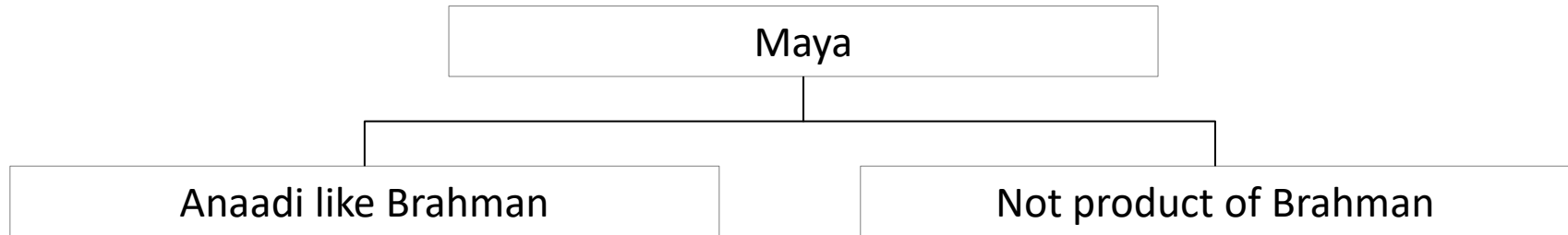
Nature of Brahman :

- Pure existence, Pure consciousness, Pure bliss

What is nature of Maya?

i) Maya is beginningless :

- If it has beginning, it will become a product like Pot
- We will have to hunt for a cause
- **Product must have a cause**
- Brahman not cause of anything including Maya



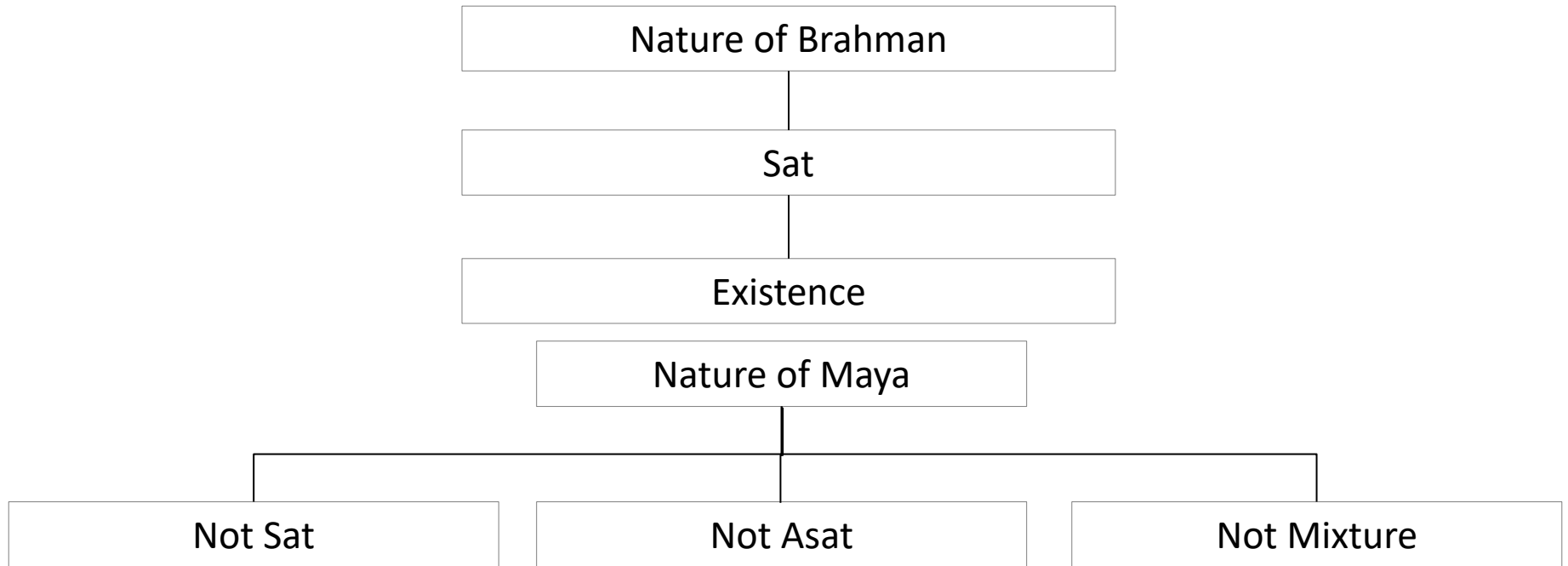
Gita - Chapter 13 :

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13-20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

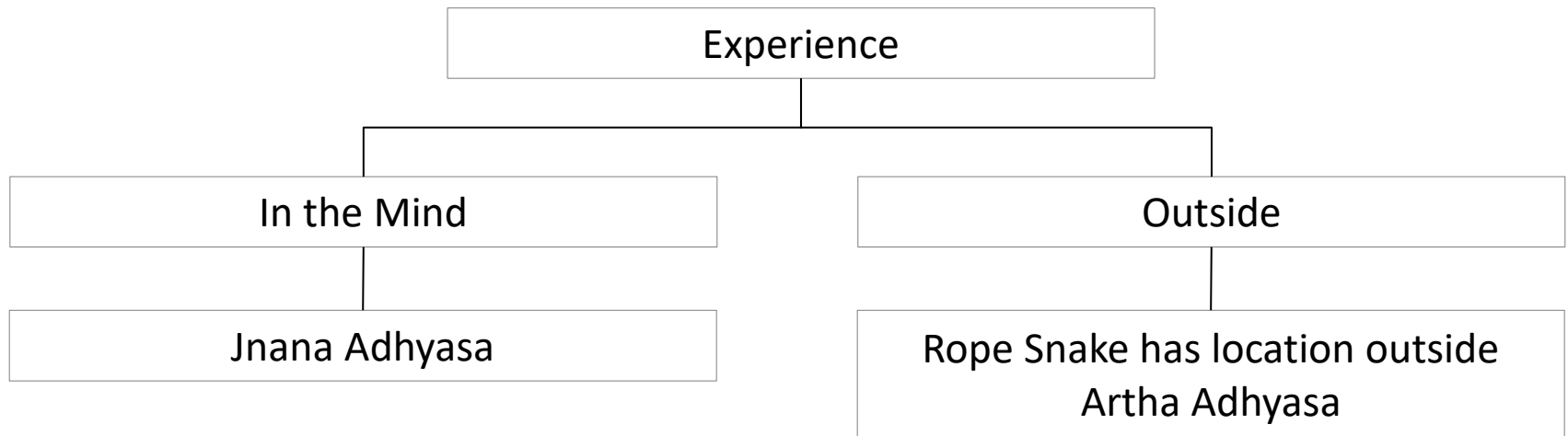
- **Both Brahman and Maya - Anaadi beyond time, Space Principle.**



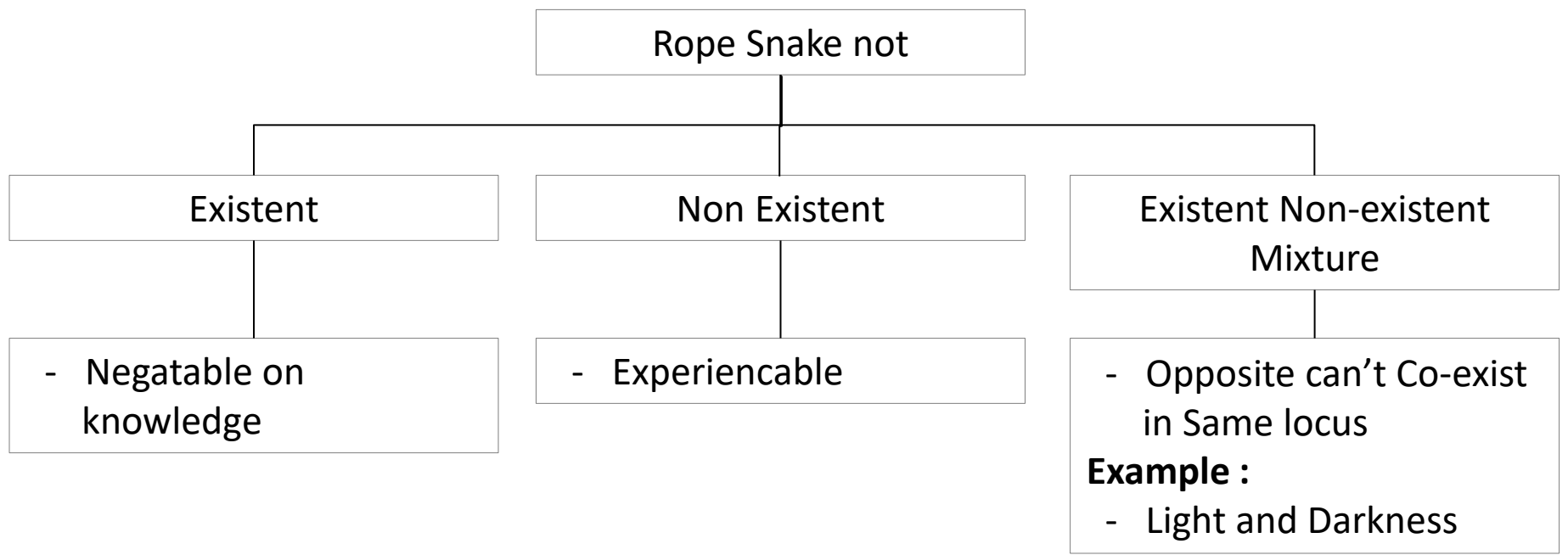
- But Sat Asat Vilakshanam
- Maya not Sat - Existent principle
- If existent, Dvaitam will be together with Brahman as second.
- It is Sat Asat Vilakshanam, Different from existent, Non-existent.
- It is appearance, seemingly existent category, Mithya, Anirvachaniya, Amrutam, Vitatham.
- Hence Vaithathya Prakaranam in Mandukya Upanishad - 5 words Synonyms.
- Maya = Seemingly existent, Mithya category.

Example :

- 'Rope snake' for junior student
- **On enquiry Maya disappears**
- **Badyatvat - Being negatable, Maya is not existent category**
- Maya not non-existent category because it is experienceable, until knowledge comes.



- Person Runs away
- If Rope Snake only in the Mind, it will be with him wherever he goes.
- Rope Snake experience until knowledge, gave person Palpitations, Sweating.



Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
 भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
 साङ्गाप्यनङ्गा ह्युभयात्मिका नो
 महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
 bhinnāpyabhinnāpyubhayātmikā no |
 sāṅgāpyanaṅgā hyubhayātmikā no
 mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words. [Verse 109]

- Rope - Snake neither Sat, Asat, Udayatmika not mixture.

- Sad Asad Vilaksanam
- Different from existent, Non-existent

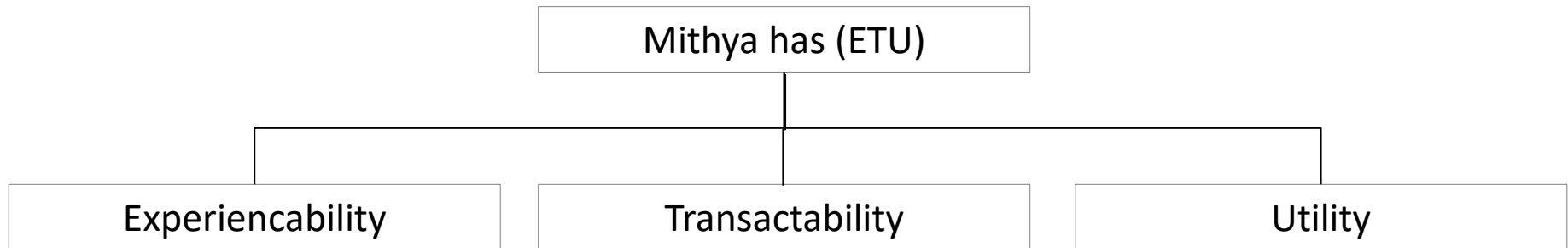
• **Therefore called Mithya - Wole world comes under Mithya category.**

How Mithya which is not existent category, appear for us?

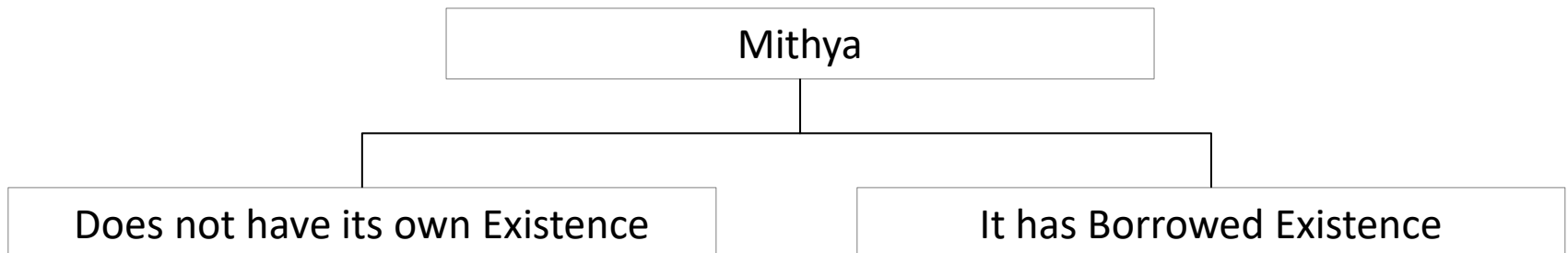
- **Without existence how it appears?**
- **It appears by borrowing existence**

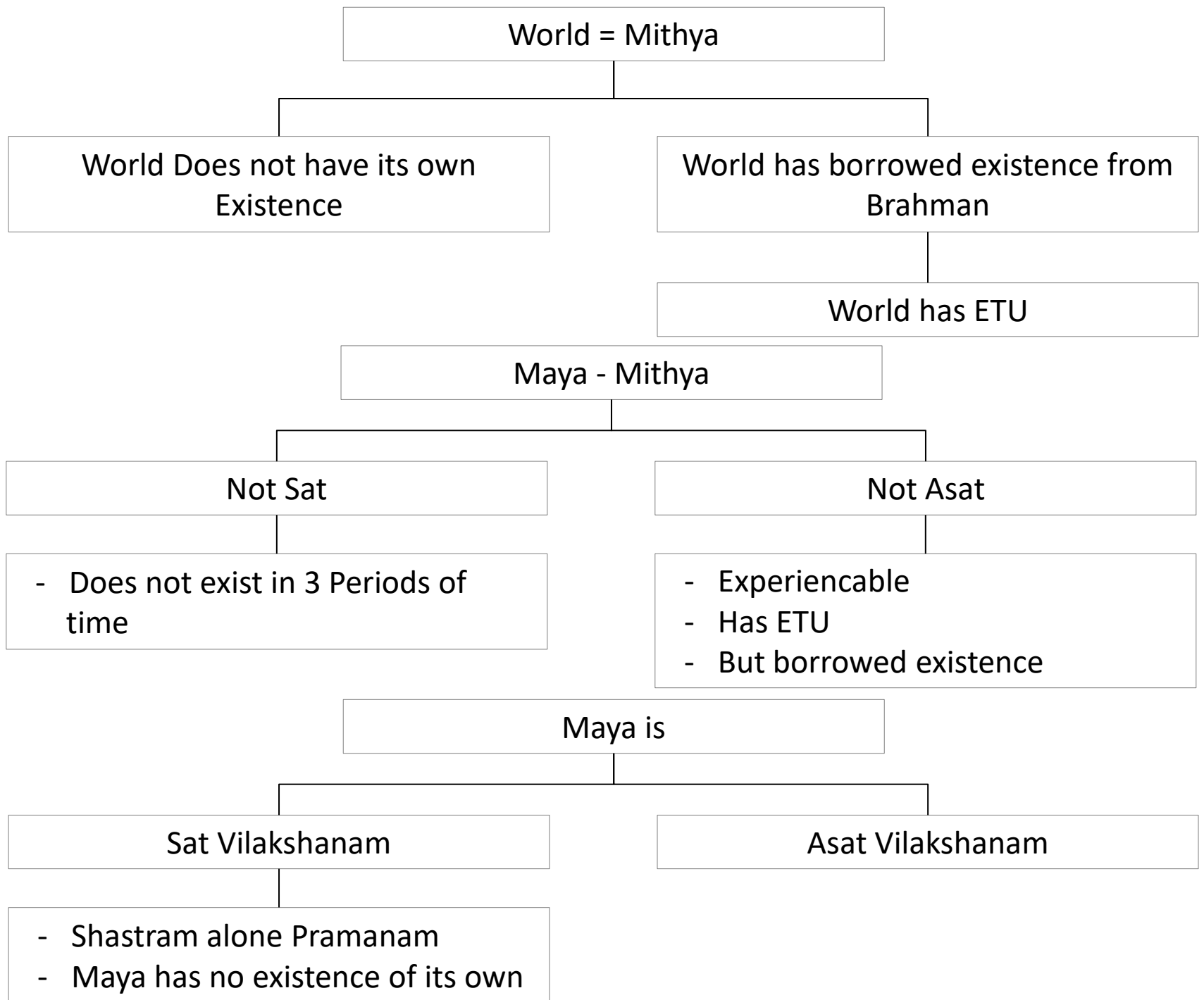
Example :

- Rope snake borrows existence from rope and appears
- Moonlight borrows light from the sun and appears as moons own intrinsic light



• **Vedanta Does not Deny ETU of Mithya but negates own existence of Mithya.**





Svetasvatara Upanishad :

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।

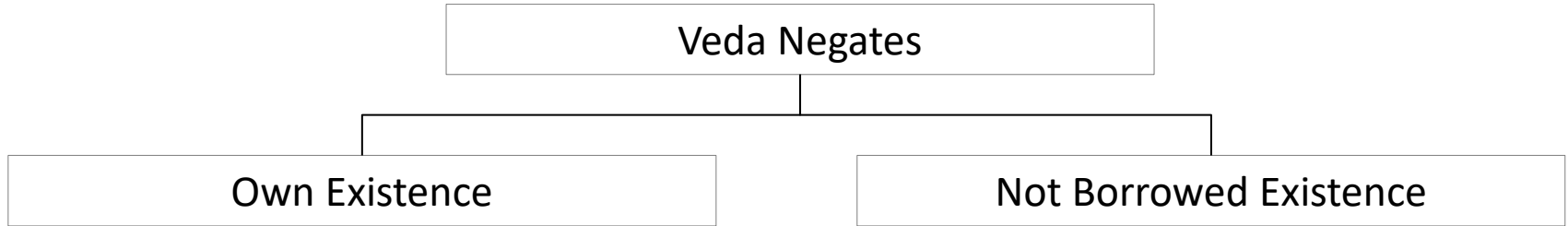
तस्याभिध्यानाद्योजनात्तत्त्व-भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

ksaram pradhanam amrtaksaram harah saratmanav isate deva ekah I

tasyabhidhyanad yojanat tattvabhavad bhuyas cante visvamayanivrttih II 10 II

Matter is perishable, but God is imperishable and immortal. He, the only god, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end. [Chapter 1 – Verse 10]

- For Jnani, Maya loses its existence
- Maya externally continues to have borrowed existence



- Maya is Asat Vilakshanam - Because it is Experienceable - Rope snake not Nonexistent

Non-existent Definition :

- Tri kale Api Apratiyamanam
- Maya is Experienceable - therefore not Asat
- Maya is Experienceable in Avastha Traya - Jagrat - Svapna - Sushupti

Maya Definition :

- **Atma Agyanam not Ghata, Japanese or Maths Agyanam.**
- Maya = Atma Agyanam = Moola Avidya.

Naishkarmya Siddhi - Chapter 3 - Introduction :

- Maya in form of self ignorance experienced in fine Manner here

Jagrat :

- **In Jagrat, Agyanam is in the form of Agyana Karanam and Agyana Karyam experienced.**

- Ubaya Rupena - Maya Jagrat Avastayam Pratiyate

Example :

- If you ask anyone
- Do you know Atman or Brahman? No body says I am Atma or I am Brahman.
- Everyone is self ignorant
- Ignorance is not Non-existent
- Ignorance is Experienceable - Therefore not Non-existent
- I don't know Atma = Self ignorance

= Maya Anubhava

- Maya Karyam = whole Universe
- Universe is product of Maya

Gita - Chapter 13 :

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13-20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

- Prakirti and Purusha - Beginningless
- All modifications (World) belongs to Prakirti - Maya

Svapna :

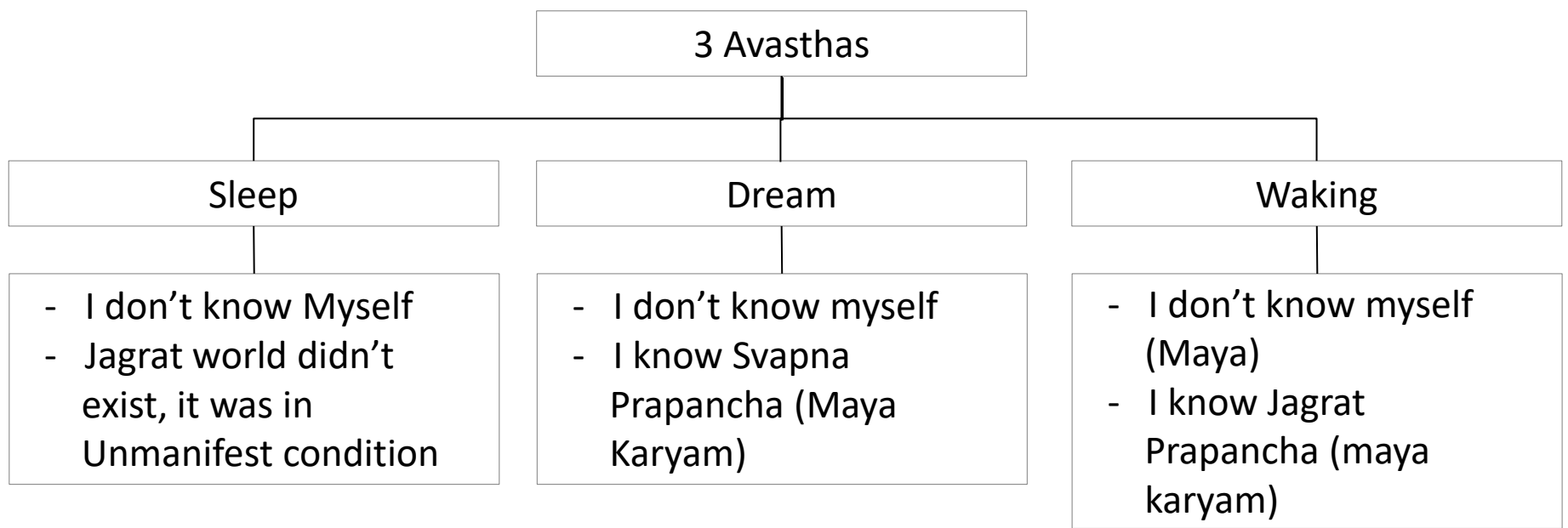
- No Self ignorance - Projected world alone exists.

- In Svapna, experience only Maya karyam.

Jagrat	Svapna	Sushupti
Maya and Maya Karyam	Maya karyam	Maya alone experienceable

Sushupti :

- No Maya Karyam - Jagrat Prapancha or Svapna Prapancha
- But Maya Experienced, Self ignorance alone experienced.



- Karya - Karana Ubaya Rupena Avastha = Jagrat

Svapna :

- Maya experienced as Svapna Prapancha

Sushupti :

- No Prapancha (Karyam)
- Experience Maya - Self ignorance
- What is proof to show we experience ignorance in Sushupti?

Artha Patti :

- During Sushupti - Don't say I am experiencing ignorance
- No knowledge or ignorance in Sushupti
- Brahman illumines - Blankness, Self ignorance = Maya

- **We all have Atma agyana Anubhava.**

What is Pramanam?

- Artha - Patti - Recollection
- I Recollect Agyana Anubhava, to recollect and experience, some witness must have been there in Sushupti, witness of blankness.
- No experience, no recollection
- Sky flowers, Vandhya Putra, hot ice-cream
- Artha Patti Pramanena, we prove Atma Astitvam
- Sushruthi Agyana Anubhava Jnayaate
- When person wakes up from sleep, says
- I slept well, I did not know anything
- There is knowledge of Non-knowledge, ignorance

Panchadasi - Chapter 1 : One Sloka covers all these

सुप्तोत्थितस्य सौषुप्ततमोबोधो भवेत्स्मृतिः ।
सा चावबुद्धविषयाऽवबुद्धं तत्तदा तमः ॥५॥

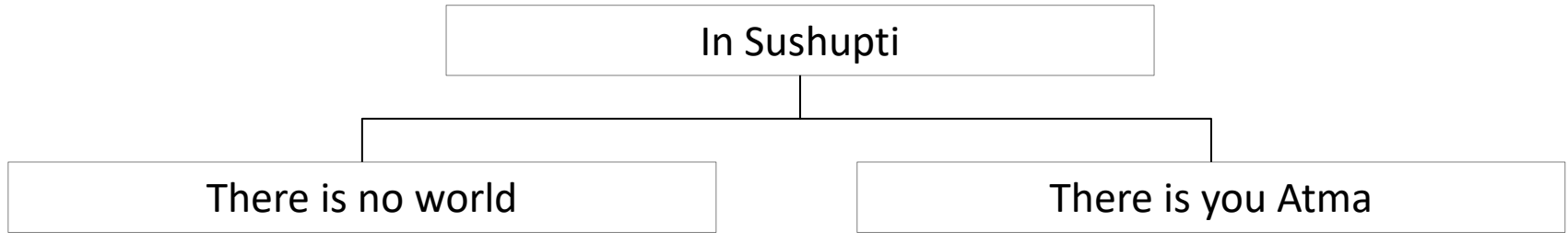
Suptothitasya sauṣṣpta tamo bodho bhavet smṛtiḥ ।
sā cāva buddha viṣayā'vabuddham tattadā tamah ॥ 5 ॥

A person awaking from deep sleep consciously remembers his lack of perception during that state. Remembrance consists of objects experienced earlier. It is therefore clear that even in deep sleep “Want of knowledge” is perceived. [Chapter 1 – Verse 5]

- Therefore in Sushupti Agyana Anubhava Asti
- In Sleep, self ignorance Exists, can't be Denied.

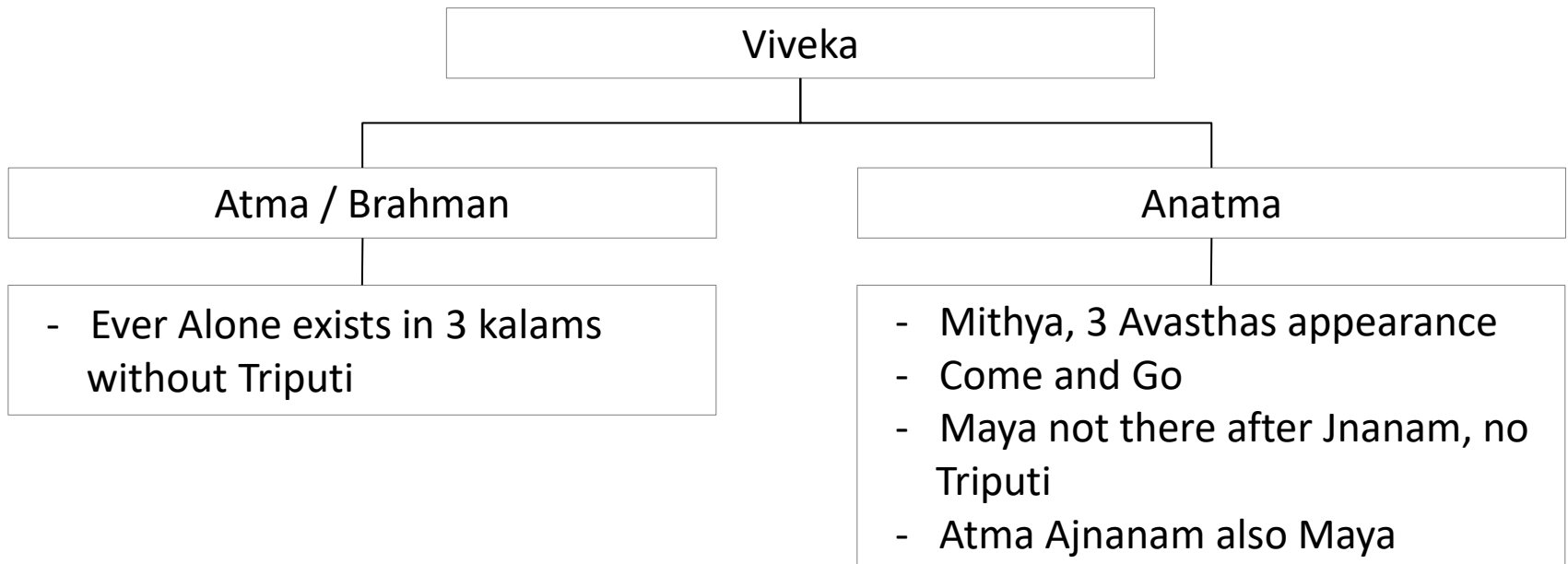
- Atma Ajnanam Experienced in sleep

Why don't you say Jagat Ajnanam experienced in Sushupti? Why Atma Ajnanam?



How can you talk about ignorance of world?

- **Atma alone exists in sleep**
- World is in unmanifest resolved condition
- Therefore only Atma Ajnanam Natsu Anatma Ajnanam
- Anatma Abava, no Anatma Ajnanam, Atma exists in Sushupti



- Sushupti = Atma Ajnana Rupaha Maya Asti
- Maya does not come under category Experiencable
- Ajnanam = Maya = Prakriti = Avyaktam = Shakti = Karana Shariram = Sushupti = one Vastu - Mithya - Synonymous
- Mithya - Not Non-existent.

सदसद्विलक्षणमायाकार्यं जगदपि सदसद्विलक्षणमेव । अद्वैतमते सदसद्विलक्षणमेव वस्तु मिथ्येति, अनिर्वचनीयमिति च कथ्यते । तस्मान्मायातत्कार्याभ्यां न द्वैतं सिद्धयेत् । मायातत्कार्ययोः सदसद्विलक्षणत्वान्मिथ्यात्वमेव । न हि मिथ्यापदार्थेन द्वैतसिद्धिर्भवति, स्वप्ने दृष्टपदार्थेन यथा न द्वैतसिद्धिस्तथा मिथ्यामायातत्कार्याभ्यां न ब्रह्मणः सद्वितीयत्वसिद्धिः ।

This topic similar to Naishkarmya Siddhi - Chapter 3 - introduction :

- Maya = Mithya = Sad Asad Vilakshanam

• Whole creation of Universe from Akasha onwards, is product of inert Maya

- Inert Maya = Material cause of Universe, ignorance, Moola Avidya
- Parinami Upadana Karanam of inert Universe.

Rule :

- Whatever is Nature of Karanam will be Nature of Karyam also.

Karanam	Karyam
<ul style="list-style-type: none"> - Gold - Maya / Prakirti / Matter / Savikara - Sad Asad vilakshana - Mithya 	<ul style="list-style-type: none"> - Chain - Jagat / Matter / Savikara, 3 Sharirams - Mithya, Sad Asad Vilakshana

- **Brahman = Satyam**
- **Maya = Sad - Asad Vilakshana Mithya, No Asat - in Vedanta, therefore Advaitam.**

Vivekachudamani :

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।

असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥ 123 ॥

māyā māyākāryam sarvam mahadādidehaparyantam |

asadidamanātmatattvam viddhi tvam marumarīcikākālpam || 123 ||

Everything is due to the effect of Maya—from Mahat down to the gross body. Know that these and Maya itself are the not-Self— therefore, they are unreal, like the mirage in a desert. [Verse 123]

- Whole creation like mirage water
- Disown Maya and Maya Karyam both as Mithya
- World is product of sad Asad Vilakshana Maya, it is also Sad Vilakshanam only
- Our body, Mind, Sense organs, Universe all sad, Asad Vilakshana Mithya Anirvachaniyam.
- Ishvara as person in time, space, in Vaikunta, Kailasha, Brahmaloaka will be Maya.

- If Ishvara is Satyam, you have to define differently
- Ishvara not somebody located somewhere

• **If Ishvara is Satyam, he has to become observer, Seer, Consciousness**

Gita - Chapter 10 :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- **I am the self - Atma - Seated in the heart of all beings**
- **I am the beginning, Middle, end of all beings, 1st Vibhuti of Ishvara**

- Ishvara as Anatma is Mithya
- Rama, Krishna, Avatara is Mithya
- Don't say outside the class, but that is the truth

• **In Advaita Matam, anything seemingly the existent is Mithya, Anirvachaniyam.**

- Nischala Dasa extends that more here

- **Anything Mithya can't be counted along with Satyam**
- **Seemingly existent is really not existent but only appearance.**

Example :

- **Rope snake, Mirage water, Reflection in mirror, Dream, waking, sleep**
 - **All these have ETU - Experiencability, transactability, utility but have not reality, Mithya.**
- Maya and Maya Karyam can't be counted with Satya Atma
 - Vedanta does not negate ETU of Maya, Universe
 - Only negates countability of Universe as real
 - Tasmāt Maya Tat Karyabyam Na Dvaitam Siddhayet...
 - Because of Non-countable Maya, Universe, there can't be duality
 - No Duality because of Maya and world, even though they have ETU.

Advaitam :

- **There is Non-duality**
- **It is In spite of experience of world**

- Non-duality Does not mean Non-experience of world
- Seeing duality, Nischala Dasa says no duality

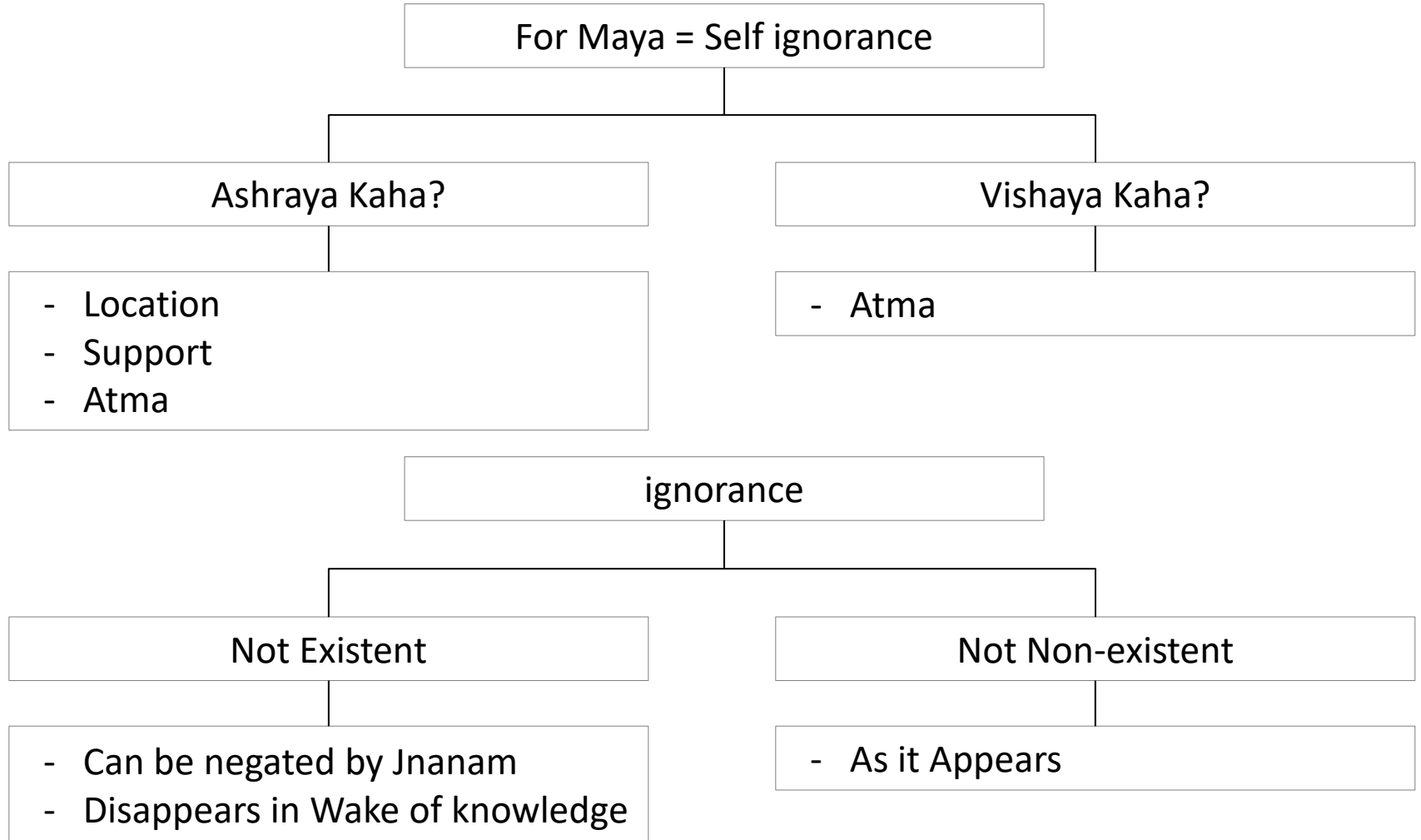
- **Only way to negate sorrow is to convert the whole world to Mithya Prapancha, uncountable like dream and Advaita Atma as Satyam.**

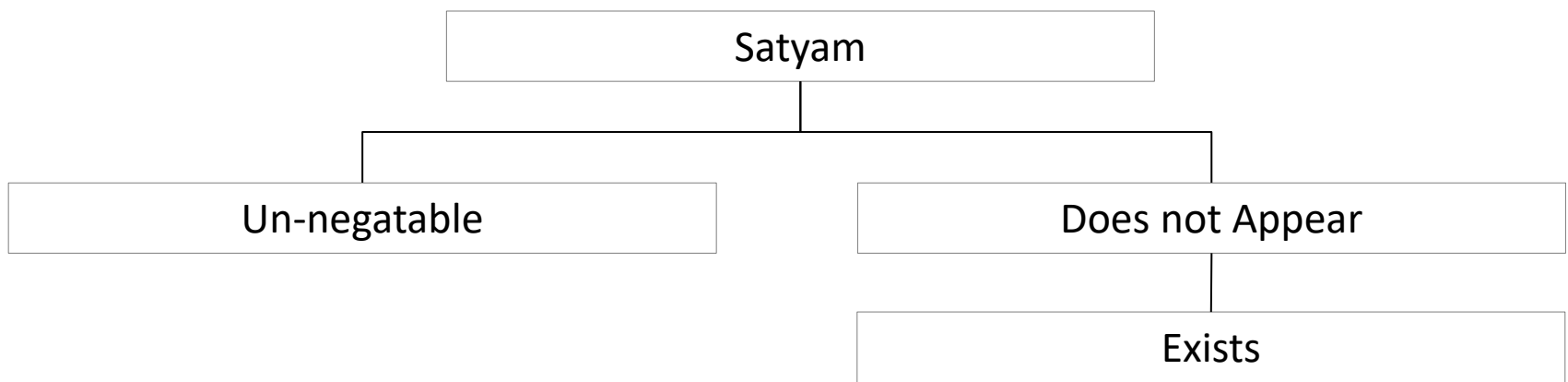
- Brahman Satyam, Jagan Mithya, Jivo Braheiva Na Paraha
- Nischala Dasa Accepts world experience but does not accept countability of world.
- Visishta Advaitin Does not understand Mithya concept and Argues how we continue Class, if Jagat is Mithya.

- No Students, how teaching?
- How Advaitam - Big Question in front of them as they Consider
 - Ishvara = Satyam
 - Jagat = Satyam
 - Jiva = Satyam
- Anatma can count in 1000's but cannot be Satyam, like dream, it is Mithya
- Brahman is Advitiyam
- Mithya = Anaadi

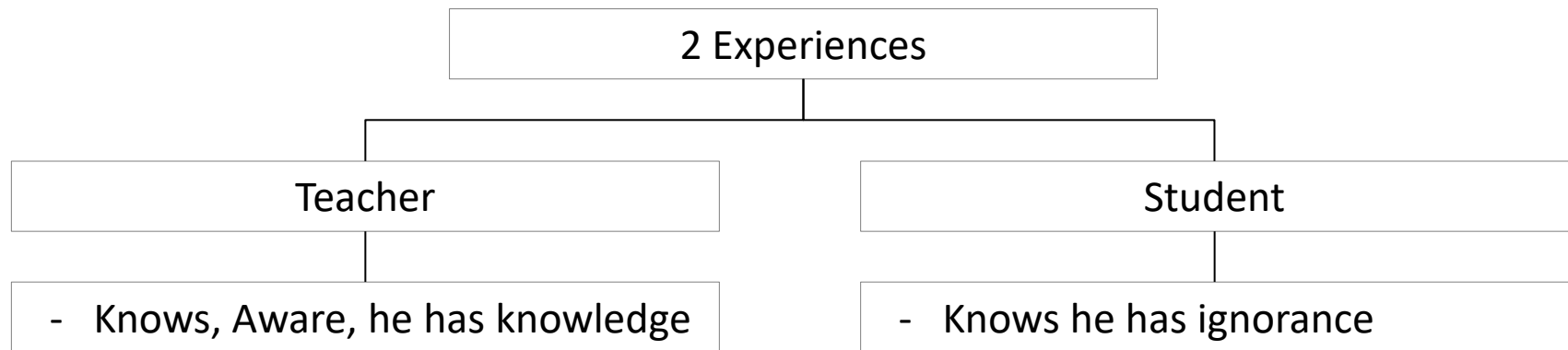
Topic 256 : Big - Important Topic :

२५६) अज्ञानस्य स्वाश्रयविषयकत्वम् — जीवेश्वरविभागशून्यशुद्धब्रह्माश्रिता माया शुद्धं ब्रह्मैवावृणोति, गृहाश्रितं तमो यथा गृहमेवावृणोति, तद्वत् । अयमेव स्वाश्रयस्वविषयकत्वपक्ष इत्युच्यते ।





- If you don't experience ignorance of Physics, Business, won't go to School.



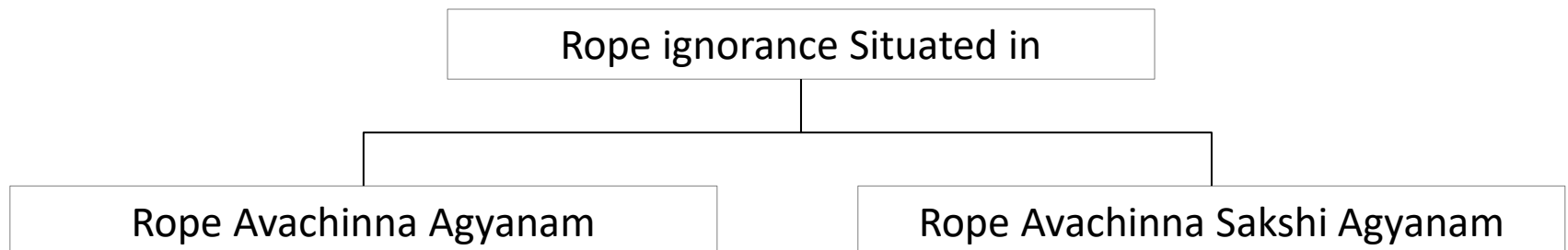
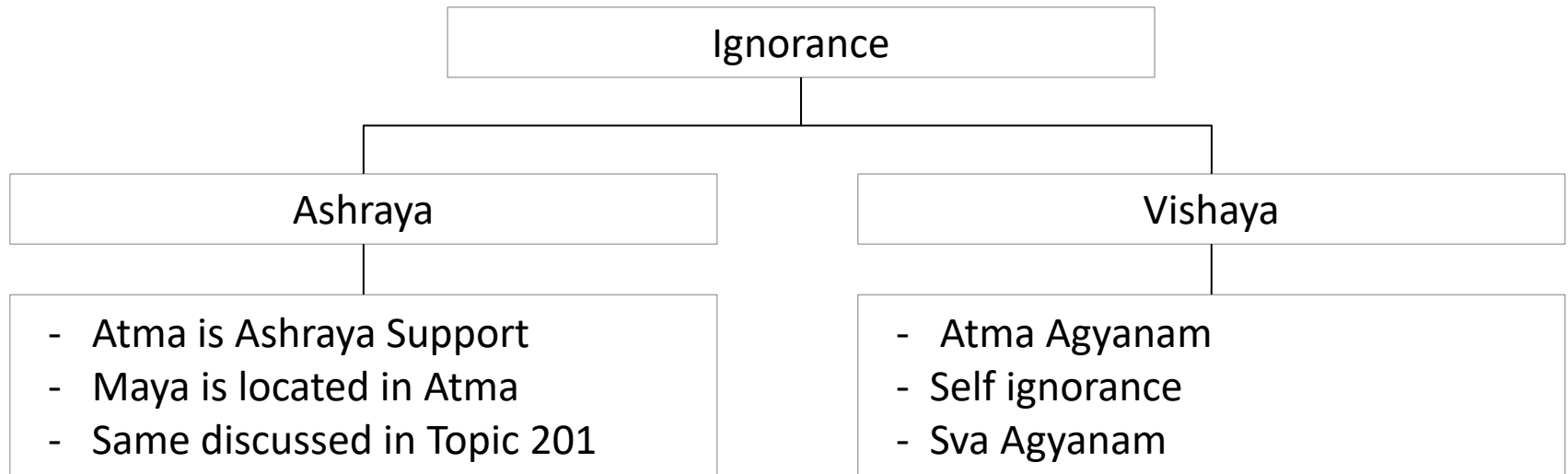
- Awareness principle illumines both ignorance and knowledge, always exists.
- Experiences of Jnanam, Agyanam come and go
- They are not Abava Rupam not Asat Rupam not Bava Rupam, negatable



- Beyond Bava, Abava, Anirvachaniyam
- Maya Does not have its own independent existence.
- It Depends on something else to borrow Existence - Satya Atma

Mithya / Maya	Satyam
<ul style="list-style-type: none"> - Paratantram - Dependent - Requires Support, Ashraya 	<ul style="list-style-type: none"> - Svatantaram - Independent

- Rama (Ashraya) ignorant of Physics (Vishaya)



Who is Atma? I am Atma :

Junior Student	Senior Student
<ul style="list-style-type: none"> - Simplified Vedanta i) Maya belongs to Bhagawan ii) Bhagawan with Maya Shakti created Universe <ul style="list-style-type: none"> - Body, Mind, Universe products of Maya iii) Bhagawan creates Jagrat, Prapancha I create Svapna 	<ul style="list-style-type: none"> - Advanced Vedanta i) Maya is Located in me ii) Maya belongs to me, located crime, Atma

I Alone with

- Maya Shakti
- Create Jagrat

- Nidra Shakti
- Create Svapna

Junior Student	Senior Student
iv) I = Jiva : <ul style="list-style-type: none"> - Jiva, Jagat, Ishvara format - I am dependent on Bhagawan - No Moksha 	iv) I = Consciousness : <ul style="list-style-type: none"> - Atma - Anatma format - Jivatma - Paramatma unified as One Satchit Ananda Satya Atma - Jagat Mithya, Anatma - Prapancha = Matter - I am the spirit, Atma - Moksha my Svarupam, Nature

Assimilate Drishti - Srishti Vada :

- Say I project Jagrat with my Maya Shakti and Svapna with my Nidra Shakti
- After projecting both, I have entered Jagrat and Svapna Prapancha
- While experiencing, I look both Prapancha's as outside me
- But Actually, world is inside me the Consciousness
- This is the discussion here
- Ajnanam has Sva Atma itself as Ashraya and Vishaya.
- Locus and object - Technical discussion
- Jiva Ishvara Vibhaga Shuddha Brahman
- Shuddha Brahman is Ashraya for Maya is our Siddhanta
- Maya is located in pure Brahman

• In Brahman, No Division in form of Jiva and Ishvara

- Jiva, Ishvara division is going to come because of Maya

• Before arrival of divisions, cause of division is located in undivided Brahman

• Maya being located in Brahman, it covers, conceals, Shuddha Brahman

- Brahman is object of ignorance

What a is proof? All of us :

- Maya is in Brahman and conceals the fact that I am Atma, Brahman
- Even after 25 years of study, can't Accept I am Sarva Adhishtana Brahman because of power of Maya in Triangular format many refused to come to binary format.

Visishta Advaitin :

- Bhagawan is great
- You are that, difficult to accept

Maya :

- Ghati Agahtita Ghatana Patiyasi Maya...

Revision 198 : Topic 256 :

२५६) अज्ञानस्य स्वाश्रयविषयकत्वम् — जीवेश्वरविभागशून्यशुद्धब्रह्माश्रिता माया शुद्धं ब्रह्मैवावृणोति, गृहाश्रितं तमो यथा गृहमेवावृणोति, तद्वत् । अयमेव स्वाश्रयस्वविषयकत्वपक्ष इत्युच्यते ।

- Ultimate Siddhanta of Vedanta in Mandukya Karika - Chapter 2 and 3
- No creation at all

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ saṁbhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiṁcinna jāyate || 48 ||

No Jiva-the ego-centric separative creatures is ever born. There does not exist any cause (Which can produce them as its effect.) This (brahman) is that highest Truth where nothing is ever born. [3 - K - 48]

- Jiva not born, Jagat not created

Approach :

- Ajati Vada Refuse origination of Jiva and Jagat
- Gaudapada - Establishes negation of Srishti
- Avoid talking of Srishti in Vedanta and explain world with Anirvachaniya Khyathi

Example :

- Rajju Sarpa, Swapna Drishtanta
- Explain appearance of Universe without talking about Origination of Universe from same Bhagawan
- Explain appearance of Universe with Anirvachaniya Khyathi.

2 Examples

Rajju Sarpah

Swapna

- **Vedanta does not want to take talk about Srishti**
- **Vedanta does not want to accept Srishti**
- **This Prakriya Ajati Vada - Method works only for Uttama Adhikari**
- Not accepting Srishti from Ishvara and explain Universe by Anirvachaniya Khyati
- Mandukya Upanishad uses Ajati Vadi
- Madhyama Adhikari finds it difficult not to accept creation of world, can't swallow - No Srishti.

World appears, Disappears :

i) Prathyaksha - Reveals origination

ii) Science - 'Big Bang' origination theory

iii) Sankhya, Yoga, Nyaya, Veiseshika, all talk of Srishti

- For facility of Madhyama Adhikari Veda compromises

- **I am not creator of Universe, I accept another Chetana Tattvam for Creation, Brahman as cause of Universe.**

- I am that Brahman, I don't know
- Brahman = 3rd Party = Cause

Problem :

- Brahman = Karya Karana Vilakshanam.

Brihadaranyaka Upanishad :

- Tadetatbrahmapurvamanaparamanantaramabahyam.....(2 - 5 - 19)

Brihadaranyaka Upanishad :

इदं वै तन्मधु
दध्यङ्गार्थर्वनोऽश्विभ्यामुवाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19. ॥

idaṃ vai tanmadhu
dadhyaṅnātharvano'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva,
tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19. ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiś was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

Gita - Chapter 2 :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yaṃ purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

How Brahma is Karanam of Mithya universe :

- Mithya can be projected by Agyanam only

Rule :

- Yadu agyana Janyam, Tad Eva Mithya Bavati
- If not Agyana Janyam, world becomes Satyam.

- Sankhya - Explains creation with Prakriti - Matter
 - It is not Agyanam for Sankhya
 - Prakriti is Satyam

• **Vedantin has to introduce Moola avidya, Moola Ajnanam, Maya, instead of Prakriti , matter.**

- Between Maya and Agyanam, in advanced books, we prefer word Agyanam.

Then 2 Corollaries can be Derived :

i) Whatever is product of Agyanam is Mithya :

- Mithya becomes clear
- If Maya Karyam, Mithya not clear

Visishta Advaitin accepts :

- World created by Maya, as Maya Karyam
 - Maya = Satyam
 - Maya Karyam = Satyam

- **To avoid confusion, we say Maya = Ajnanam**
- **Ajnana Karya = Jagat = Mithya**
- **Replace Maya by Agyanam**

- Bhinna Ashita, Satva - Rajo - Tamo - Atmika Maya - Prakriti Asti, Moola avidya Asti, Finest matter principle
- If you replace Maya with avidya, have to say Ishvara has Avidya.

दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī
mama māyā duratyayā |
māmēva yē prapadyantē
māyāmētāṃ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.
[Chapter 7 – Verse 14]

- Ishvara associated with Maya, Agyanam.

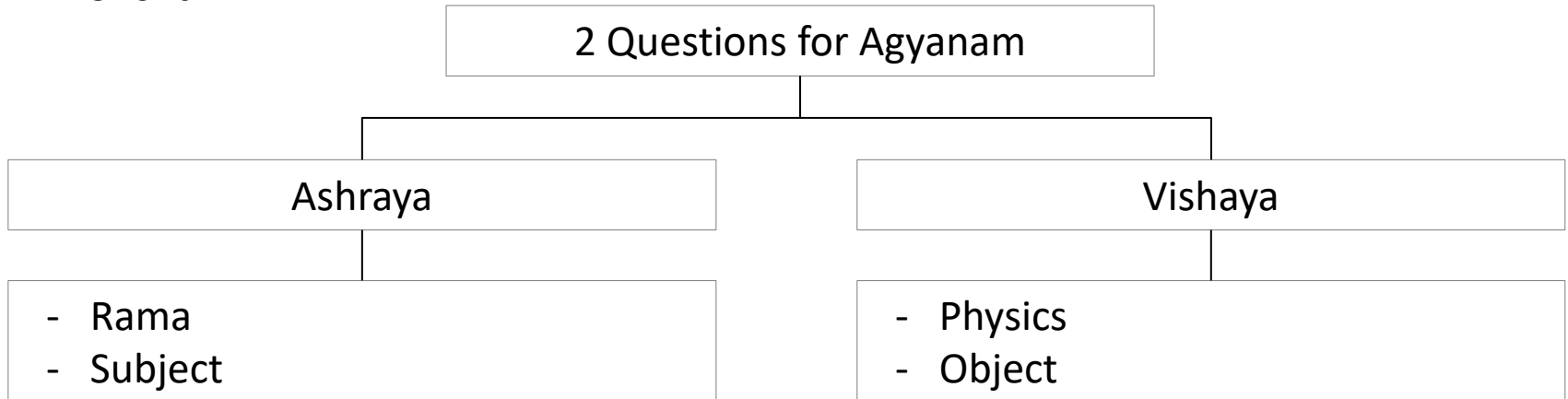
Jiva	Ishvara
Agyanam : <ul style="list-style-type: none"> - Avarna Shakti Pradhanam - Vikshepa Shakti 	<ul style="list-style-type: none"> - Maya Avidya - Only Vikshepa Shakti Pradhanam - He uses Vikshepa Shakti of Agyanam to create Mithya world

- Agnasya Vikshepa Shakti Janya Rajju Sarpah Vatu...
- Rajju Sarpa
- Agyana Vikshepa Shakti Janyam
- Rope snake created by Vikshepa Shakti of rope ignorance
- Similarly Ishvara uses Vikshepa Shakti, not affected by Avarna Shakti.

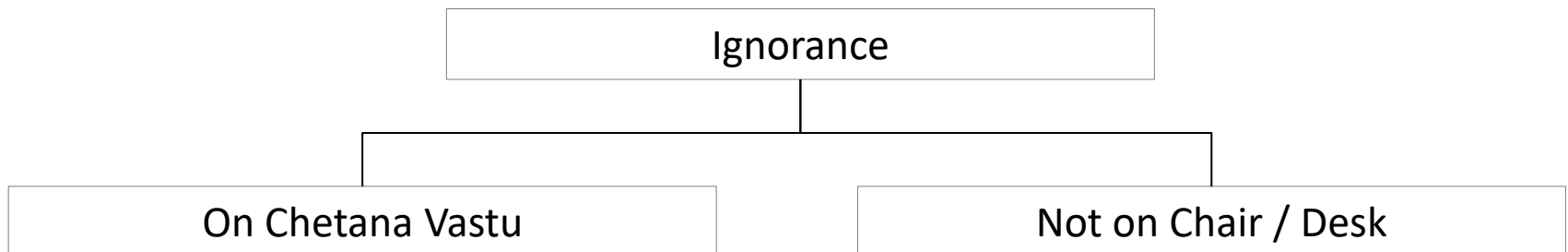
- Ishvara not Samsari
- Replace Maya by Agyanam
- Ishvara has Maya, Agyanam
- Brahman along with Agyanam - Vikshepa Shakti Pradhanam

When Jivas come into being, Avarna Shakti of Moola avidya becomes operational

- This is not operational in Ishvara
- Agyanam and Maya can be used synonymously for Madyama Adhikari to explain Srishti



- Ignorance can't exist Separately.
- Must be in Chetana Tattvam



- Agyanam Ghatau Avrunoti - ignorance conceals pot.
- Avrutatvam = Vishayatvam
- Avrutatvam is not Ashrayatvam
- Subject - Object, Ashraya - Vishaya Different in Srishti Kale

- **Before entire Srishti comes, Brahman was there**
- **Brahman has Agyanam because of which Mithya Creation is projected**

- Brahman = Agyanasya Ashraya
- Brahma Ashrita Agyanam Mithya Jagat Srijati
- Brahma Nishtaka Agyanam, Adhishtaka Agyanam Mithya Prapancha Srijati
- Vikshepa Shakti Pradhana Agyana is there in Brahman
- There must be Something concealed by Agyanam

Agyana Vishaya kaha?

- Before Srishti, no subject - Object duality
- Sankhya - Physics - Duality after creation

Chandogyo Upanishad :

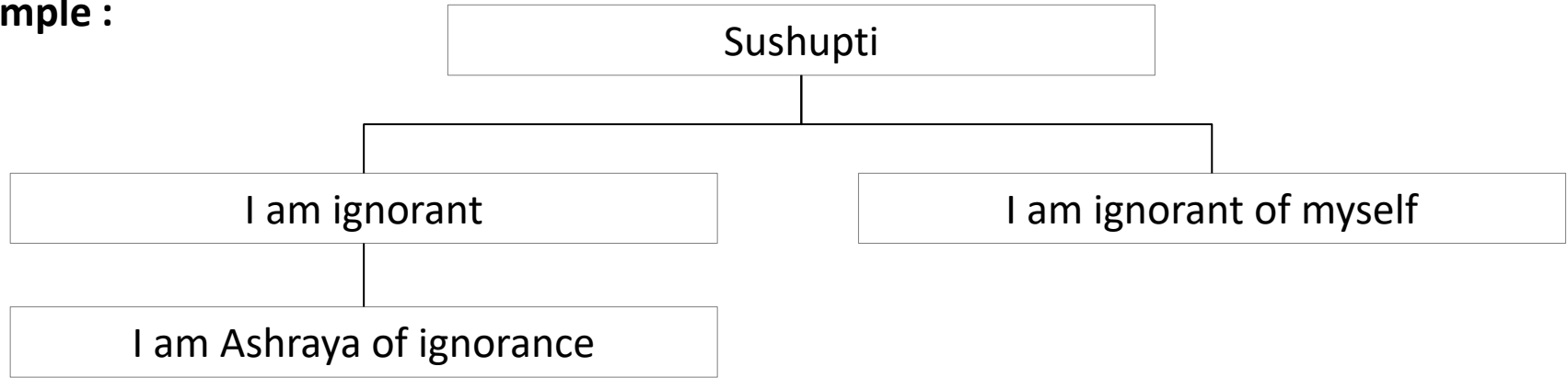
सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- No Vishaya
- Brahman = Ashraya and Vishaya

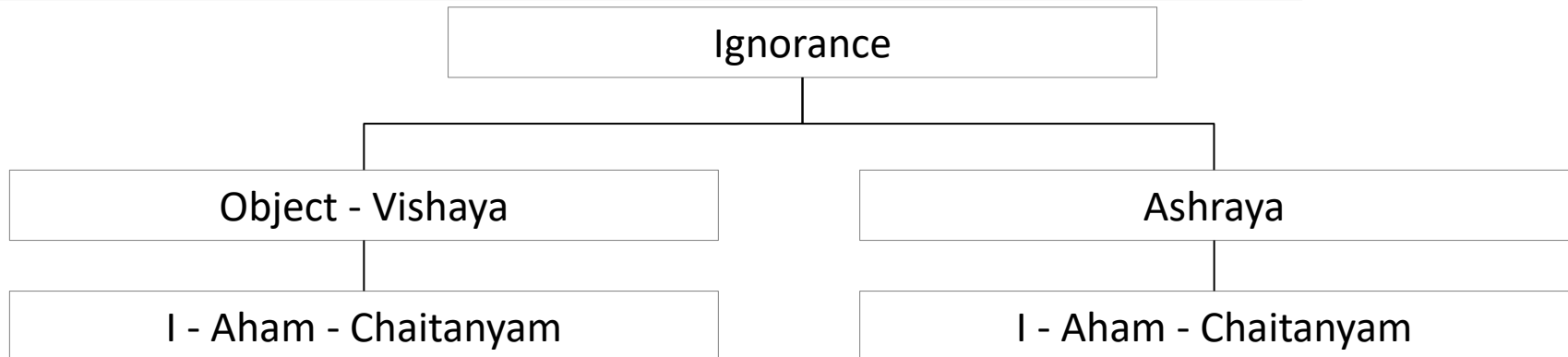
Example :



- **I can't Say I am ignorant of world in Sushupti.**

Sushupti Definition :

- **State in which there is no world**



During Sushupti and Pralayam I - Chaitanya :

- **Atma am Ashraya and Vishaya of Agyanam**

- Discussed in topic 201 - Anirvachaniya Khyati
- Agyanam can't be located in Jada Jagat
- It is not located in Jiva or Ishvara which are concepts which come after Agyanam is introduced
- Jiva - Ishvara Bheda comes after agyanam

Maya Panchakam :

निरुपमनित्यनिरंशकेऽप्यखण्डे
मयि चित्ति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदं
त्वघटितघटनापटीयसी माया ॥ १ ॥

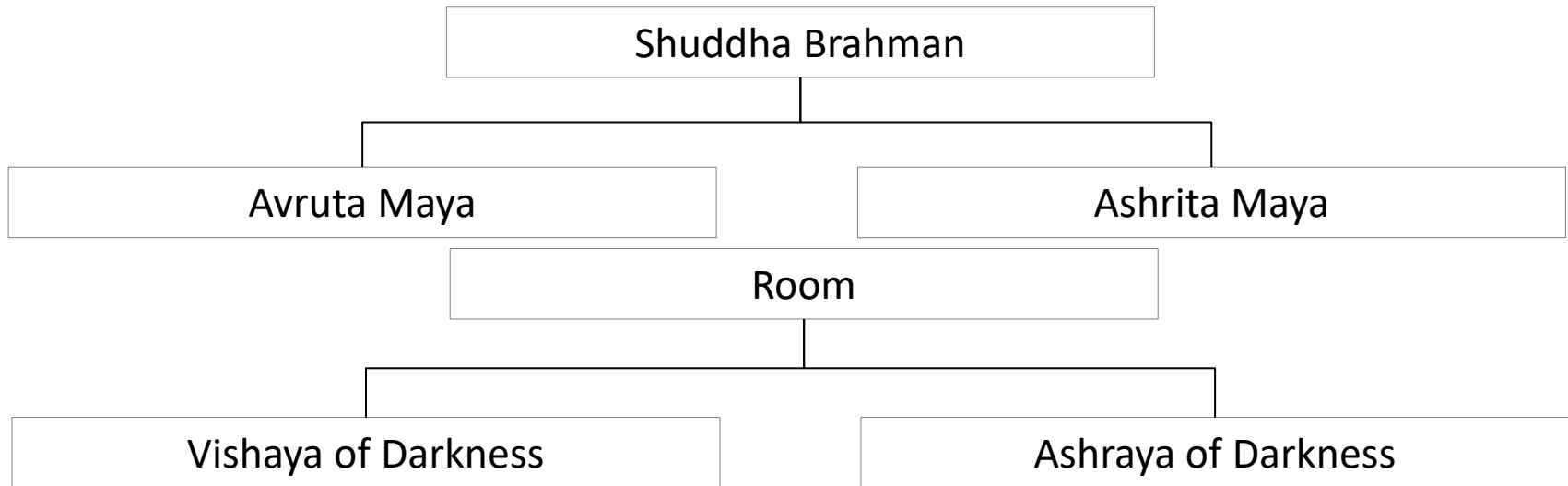
nirupama nityaniramshake api akhande
mayi citi sarvavikalpanádishūnye
ghatayati jagadèshajèva bheda
tvaghatita ghatanápatiyasè máyá.(1)

Máyá which is skilful in accomplishing the impossible brings about the distinctions of the world. Èshvara, and jèva in my consciousness, which is unique and eternal, partless and impartite, and which is free from all distinctions. [Verse 1]

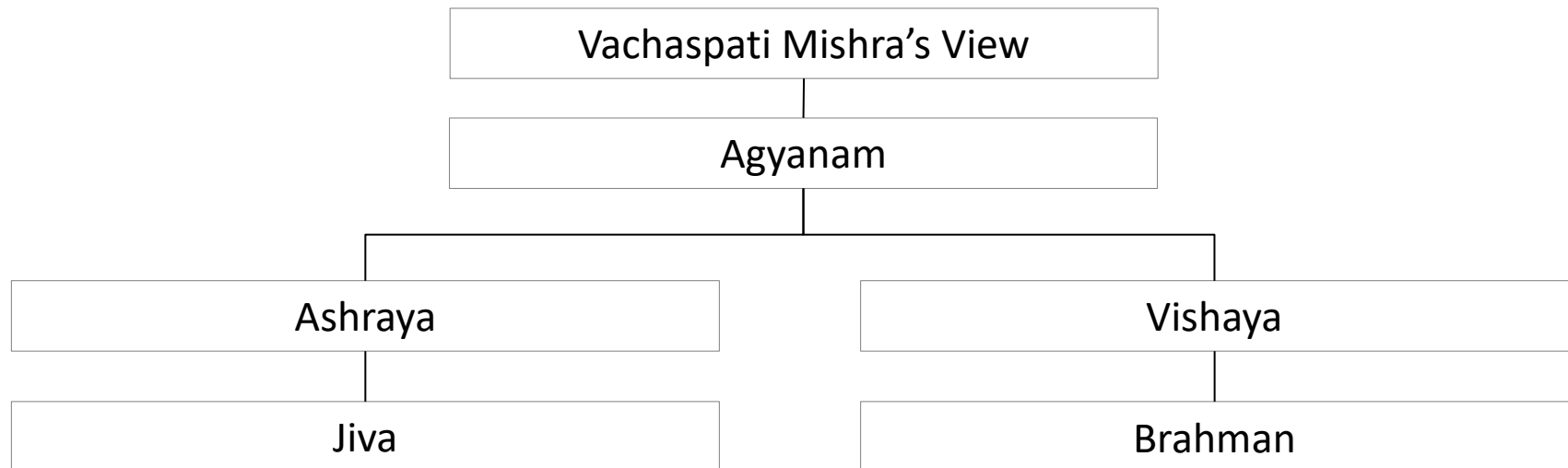
- Before Jiva - Ishvara Bheda is going to be discussed, we have Agyanam
- Jiva - Ishvara is Agyanasya Karyam
- Agyanam can't depend on its child
- Parent can't depend on income of unborn child.

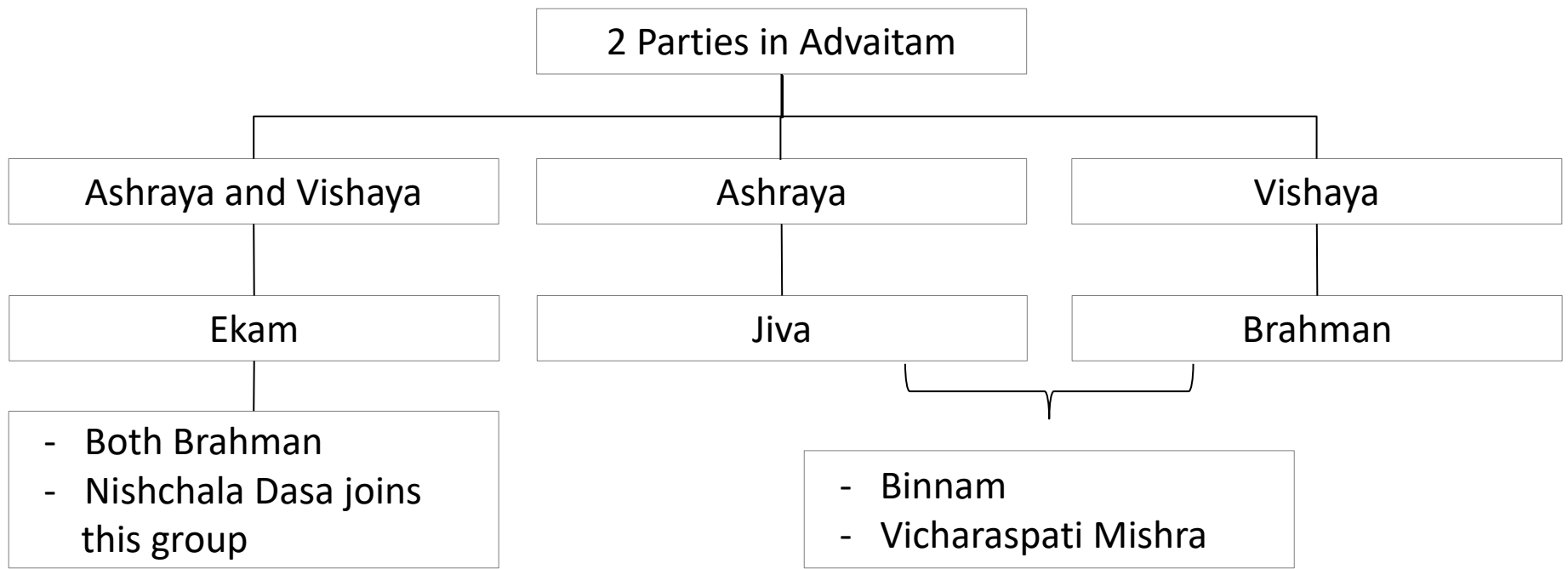
Agyanam :

- Does not have Jiva - Jagat - Ishvara as Ashraya



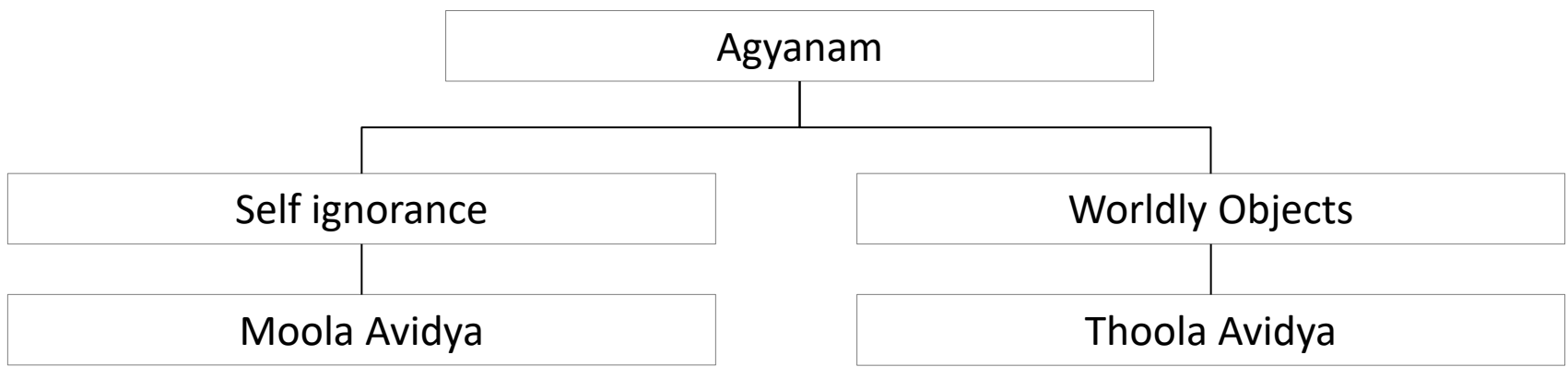
- This is one of the Prakriyas in Advaitam
- Vachaspati Mishra differs from this view
- Ignorance conceals Objects which I don't know





- Sva Definition = Brahman, Locus and concealed also
- Atma, Brahma Agyanam = Moola Avidya

स्वशब्देन शुद्धं ब्रह्मोच्यते । तदेव ब्रह्माज्ञानस्याश्रयो भवति, तदेव ब्रह्माज्ञानेनाव्रियते च ।
तस्मादज्ञानं स्वाश्रयस्वविषयकम् इत्युच्यते । विषयत्वम् = आवृतत्वम् ।
सङ्क्षेपशारीरकविवरणवेदान्तमुक्तावल्यद्वैतसिद्ध्यद्वैतदीपिकादिग्रन्थेषु अज्ञानं स्वाश्रयविषयकम्
इति वर्णितम् ।



Eka Paksha Vada is Supported by :

I) Sankshepa Sharirakam :

- Summary of Brahma Sutra Bashyam by Sarvagnyata Muni has 2000 Verses

II) Vivarana Panchapadika :

- Vivarnam by Prakashatma

III) On Panchapadika commentary by Padmapadacharya :

- Brahma Sutra Bashyam

IV) Vedanta Muktaavali :

- By Bellamkonda Ramaraya Kavi
- Written Gita Bashyam and 160 Books
- Visishta Advaitin converted into Advaitin, 800 Long verses
- Similar to Anubhuti Prakasha of Vidyaranya
- Upanishadic content is analyzed.

v) Dinakara Vakya :

- Translated by Swamiji's student Radha Raghunathan
- Available in Shankaralayam Book - Difficult to understand

VI) Madhusudhana Saraswathi :

- Also accepts Ekatva Paksha
- Advaita Siddhi - Most logical "On perception"

VII) Advaita Deepika :

- Narasimha Ashvani - Majority accept Ekatva Ashraya - Vishaya

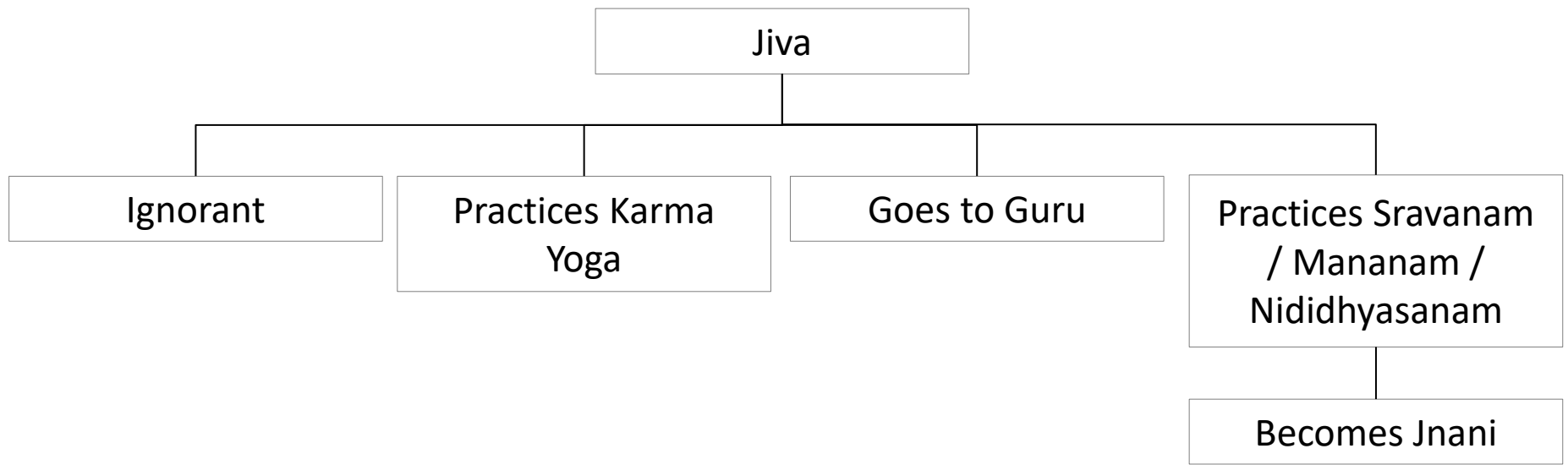
Topic 257 :

(२५७) उक्तार्थे वाचस्पतिमतम् — अज्ञानं जीवमाश्रित्य स्थित्वा ब्रह्म विषयीकरोति ।
'अहमज्ञो ब्रह्म न जानामि' इत्यनुभवे 'अहम्' इति शब्दार्थो जीवः 'अज्ञः' इत्यज्ञानाश्रयत्वेन
प्रतीयते । तस्माज्जीवस्याज्ञानाश्रयत्वं व्यक्तीभवति । 'ब्रह्म न जानामि' इति शब्दैरज्ञानस्य
विषयो ब्रह्मेति सिद्ध्यति । तथा चाज्ञानं जीवाश्रितं सद्ब्रह्म विषयीकरोति = आवृणोतीति
सिद्धम् ।

- w.r.t. Brahma Ajnanam, Vachaspati Mishra - Advaitin wrote Brahma Sutra Bashyam - Called Bamati
- Authentic work

His wife's God in life :

- Husband must be served
- Mishra named his work after his wife's name 'Bamati' so that she can be remembered eternally.
- Jiva is locus of Agyanam - what is logic?
- Agyanam depends on Jiva alone
- Jiva is ignorant of Brahman both agree, Brahman is Vishaya.



Who says I am ignorant and Does Sadhanas? Jiva says Aham Agnyaha

- I am ignorance, I am the locus
- Brahma Na Janami
- Brahman is covered by agyanam
- Brahman is Vishayam
- In this experience, Aham = Jiva, who makes a statement
- Ishvara Does not say Aham Agnayaha
- Brahman Does not say Aham Agnayaha
- Jiva alone says
- Therefore Jiva Ashraya
- Pratiyate / Vyakti Bavati = it becomes evident.

Brahma Na Janami :

- Object of the verb
- Agnyasya Vishay is Brahman
- **Ignorance which is Jiva covers Brahman**
- Ashraya and Vishaya can't be the same

Revision 199 :

तस्माज्जीवस्याज्ञानाश्रयत्वं व्यक्तीभवति । 'ब्रह्म न जानामि' इति शब्दैरज्ञानस्य विषयो ब्रह्मेति सिद्ध्यति । तथा चाज्ञानं जीवाश्रितं सद्ब्रह्म विषयीकरोति = आवृणोतीति सिद्धम् ।

- With intention to introduce Srishti for Madhyama - ND introduces
- Srishti Karanam = Ishvara

= Brahman and Maya Shakti

- Brahman itself can't enjoy Karanam Status.

- **Brahman's Karanam status come only because of Maya**
- **Only when Karanam status comes, Brahman gets remembered as Ishvara**

Advanced Vedanta :

- Instead of Maya, replace Maya by Brahma Agyanam or Avidya
- Before Srishti, nothing is there except Agyanam of Brahman
- Why bring topic of self ignorance?

Benefit :

i) Agyanam can be eliminated by Jnanam only :

- **Primary importance of Jnanam is clear when Maya translated as Agyanam.**

ii) By requesting or by singing Maya - ignorance can't be tackled :

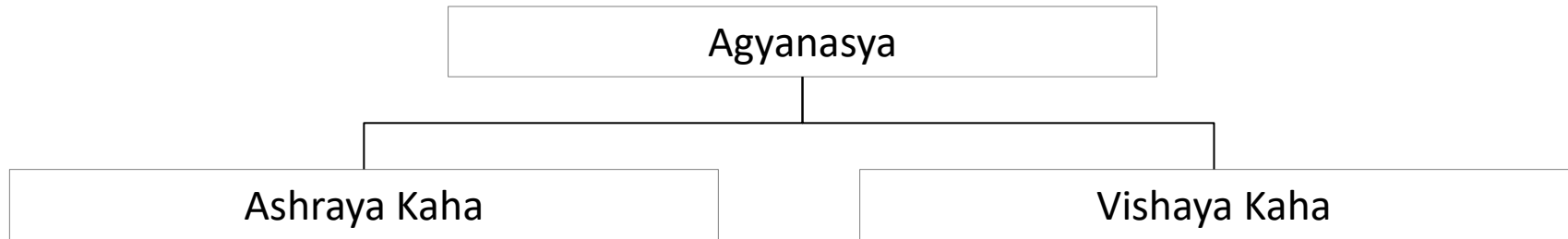
- Understand Maya = Agyanam
- Agyanam can be tackled only by Jiva not Brahman
- **Agyanam is tackled by Pramana Janya Jnanam not eliminating Maya from appearance**
- **Maya can't become Asat, Non-existent entity**
- **Mithya can't be made Non-existent**
- **Mithya creates problem only when it is taken as Satyam**

Our Goal :

- Not elimination of Mithya Prapancha
- **Understand Prapancha as Mithya**
- **We experience existence in Mithya Prapancha**
- **Understand existence is borrowed from Satya Vastu, Brahman, which exists in three periods of time.**
- Existence does not belong to Mithya but to me the pure existence, Consciousness, Brahman Atman.
- This understanding alone is elimination of Mithya
- Technically called Badaha Maya, Agyanam requires only Badaha by Jnanam.

- **Replacing Maya by Agyanam is an important move, has lasting significance**

- Then significance of Jnanam, Pramanam, Vedanta Vakya, Shabda Pramanam is understood.
- Vakya Vichara - importance of analysis of word is gained



- Debate only in Ashraya ,not Vishaya
- Nobody doubts object of agyanam, Maya, consensus exists
- Can then know how to eliminate agyanam
- Only when Ashraya and Vishaya is known of same object - Then ignorance goes.
- Agyana Vishaya = Brahman Samana Vishaya Jnanam required
- Brahman Jnanam alone is Vishaya of Ajnanam not Jiva - Jagat - Ishvara Jnanam
- They are not maya Nivritti Karanam.

अव्यक्तं व्यक्तिमापन्नं
मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो
ममाव्ययमनुत्तमम् ॥ ७-२४ ॥

avyaktaṁ vyaktimāpannaṁ
manyantē māmabuddhayaḥ ।
parāṁ bhāvamajānantō
mamāvyayamanuttamam ||7-24||

The foolish think of Me, the Unmanifest, as having come to manifestation, not knowing My higher, immutable and peerless nature. [Chapter 7 – Verse 24]

- Param Bavam = Brahman
- Maya tackled by Brahman alone
- Vishaya must be clear, it should go to same locus of Ajnanam.
- Rama should gain knowledge not Krishna

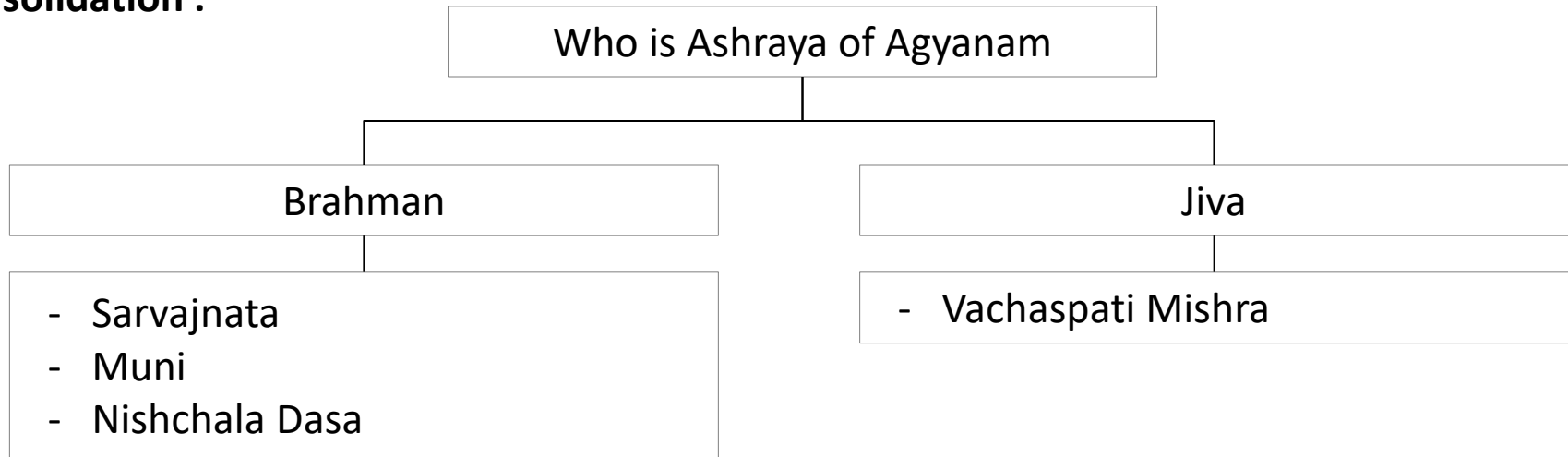
• **Saman Vishaya - Ashraya Niyama**

- Brahman = Ashraya of Ajnanam

Sankshepa Sharirakam Definition of Agyanam

- Original text Page 112 - Definition given
- Ashraya Vibagini... Ashrayo Napi Gochara famous sloka
- Brahman is Ashraya and Vishaya.

Consolidation :



- Vachaspati Mishra established above based on our experience
- Every Jiva declares Aham Agyanaha - when you ask whether he knows Brahman.
- We are all ignorant about the world we live in

Jiva says :

i) I am ignorant of Brahman

ii) I have ignorance

III) I am locus of ignorance

- Based on that he does Karma yoga, Sravanam, Mananam, Nididhyasanam to convert ignorant Jiva to wise Jiva

- **Jiva Ashritam Agyanam**

IV) I don't know Brahman :

- Brahman = Object of ignorance
- Brahman Na Janami

Jiva	Brahman
Ashraya	Vishaya

Vachaspati Mishra :

- **Ignorance is Located in Jiva and has Brahman as Object**
- **Brahman is Object of ignorance means ignorance conceals Brahman.**

Means :

- **Ignorance conceals Brahman**

- Vishayatvam Avrutatvam
- I am ignorant of Physics means - My ignorance is Concealing Physics.
- Ghata Ajnanam = Concealing Ghata
- Ghata Jnanam removes Ajnanam
- Ajnanam is Concealing factor like a Blanket Covers a Desk, Darkness covers the Earth during Night.
- Agyanam = Concealing envelope covering Brahman inside the Universe.
- Vishayatvam = Avrutatvam
- Agyanam = Concealing factor Vachaspati Mishra...
- Ignorance not Ekam but Anekam.

Sankshepa Sharirakam - Sarvajnana Muni :

- Agyanam is located in Brahman, ignorance may be Anekam.
- Each Jiva has to work for his ignorance removal
- Guru - Wise, has worked to clear his Agyanam
- Sishya has to work to remove his ignorance
- Guru teaches to remove Ajnanam of Jiva
- Many Jivas, Many ignorance's

तच्चाज्ञानं नैकम्, किन्तु नाना । अज्ञानस्यैकत्वे एकस्य ज्ञानोदयेनाज्ञाने नष्टे इतरेषामप्यज्ञानं तत्कार्यसंसारो वा न प्रतीयेत; प्रतीयते तु । अद्यावधि न कस्यचिदपि ज्ञानं नोदितमित्यभ्युपगमे इतः परमपि न कस्यचिदपि ज्ञानं जायेत। श्रवणादिसाधनानामानर्थक्यप्रसङ्गश्च स्यात्। तस्मादनन्तजीवाश्चितान्यज्ञानान्यनन्तानि। अनन्तजीवानामनन्ताज्ञानैः कल्पिता ईश्वरा अपि अनन्ताः ।

- Agyanam not one but Many
- If one, if anyone gets Jnanam all get Benefit.

Example :

- Canvas covers whole desk, if Canvas Removed, all of us get to see desk.

Example :

- Opening ceremony, One Ribbon cut, all clap
- Similarly if Shankar removes Ajnanam, whole humanity should be rid of Ajnanam. 2806

Ekavadi's reply could be :

- In the past gained Jnanam, We have no hope to get Jnanam.
- Each Jiva has agyanam, infinite Jivas exist, infinite agyanam

Question :

- In every Srishti, some Jiva get liberation
- One day all Jivas liberated, Ishvara unemployed

ND :

- Jivas Anantha, Vyavaharically - Bhagawan has Jivas always to create Universe

Corollary :

Ishvara = Brahman	Brahma Agyanam
Infinite	Infinite

- Each Jiva will have one Ishvara
- My Ishvara = Brahman and Brahma Agyanam
- Ishvaras many as Agyanams many

तथा ब्रह्माण्डान्यप्यनन्तानि । यस्य जीवस्य ज्ञानमुदेति तस्याज्ञानं तदज्ञानकल्पितेश्वरब्रह्माण्डानि च नश्यन्ति । यस्य ज्ञानं नोदितं तस्य बन्धोऽनुवर्तत एव ।

- If Ishvaras many, Brahmanandams many, supports modern Science, support Vachaspati.

Nischala Dasa negates Vachas Vada :

- All explanations are for Vyavaharika Jiva

Ultimate Teaching :

- Brahma Satyam, Jagan Mithya
- Aham Jiva Breheiva Na Paraha
- No difference - To explain differences many philosophers have many theories
- Nischala Dasa votes for Eka agyana Vadi

Topic 258 :

(२५८) वाचस्पतिमतासाङ्गत्यम्; अज्ञानैकत्वं च — ईश्वरो जीवाज्ञानकल्पित इत्युक्तिः
श्रुतिस्मृतिपुराणविरुद्धा । 'ईश्वरा अनन्ताः, प्रतिजीवं सृष्टिर्भिन्ना' इत्यपि प्रमाणविरुद्धम् ।
तस्मादज्ञानस्य नानात्वमाश्रित्य ईश्वरस्य सृष्टेश्चैकत्वाभ्युपगमोऽपि न सङ्गच्छते ।

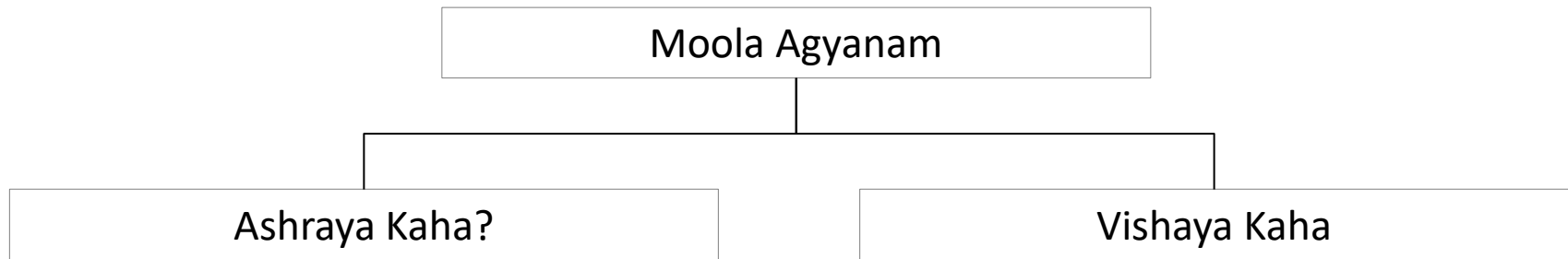
- Vachaspati Vada Inappropriate - Agyana Anekatvam not correct.

I) Sruti, Smriti, purana, Itihasa talk of one Ishvara :

- One Srishti because of Brahman and Jiva agyanam
- My Ishvara = Brahman and My Ajnanam
- Each one contributes his agyanam and converts it into his Ishwara

ii) Plurality of Ishwara :

- My Ishwara creates Srishti for me
- Your Ishwara creates Srishti for you
- This approach = Pramana Viruddha
- Nowhere it is said that Ishwaras are many and Srishti's are many
- Ajnanam = Maya not many, Maya but only one Maya
- If Ajnanam is many, Ishwara is one, Anantha Ajnana have to accept Anantha Ishvara and Anantha Srishti
- Can't accept Eka Ajnanam, Eka Srishti because Aneka Jivas are there.



- **Ignorant can't exist independently**
- **Ignorance must exist in some Chetana entity and it must be of something**
- **No controversy regarding object of Moola avidya which is Brahman**
- Controversy regarding locus

- **We assume Ashraya for moola Avidya is Brahman because Moola avidya is responsible for dividing Jiva, Jagat Ishwara**
- **Very arrival of Jiva, Jagat, Ishwara Triangular is based on Moola Avidya, Maya**

Brahman	Moola Avidya	Jiva, Jagat, Ishvara
<ul style="list-style-type: none">- Exists independently- Chetanam- Cause	<ul style="list-style-type: none">- Ashraya, Brahman- Vishaya, Brahman	<ul style="list-style-type: none">- Product- Dependent

- Before Arrival, Moola Avidya must be there for their Arrival
- **Moola Avidya exists before Arrival of Triangular format.**
- **It can exist only in Brahman.**

- Brahman Ashrita Moola Avidya Nischala, Dasa's contention

Vachaspati :

- Jiva alone Ashraya of Agyanam

2 Arguments :

i) Jiva says I am ignorant :

- Jiva never says - I am Brahman
- Even after 25 years of study, Jiva uses to have firm conviction "Aham Brahmasmi"
- He says - Aham Na Brahma Janami - I don't know Brahman
- Hence Jiva is Ashraya of Brahma Agyanam

ii) Only if you accept Jiva as Ashraya, each Jiva has to separately study and eliminate his ignorance :

- Infinite Jivas gain knowledge, otherwise one gains, removes ignorance, all liberated.
- Therefore Agyanam is Jiva Ashritam
- Vachaspati's contention is Agyanam Anekam, many

Nischala Dasa :

- Can Accept Vachaspati's Assumption, Asangatyam - inappropriate (Sangathi = appropriate)
- One Brahman, One agyanam exists before Jiva, Jagat, Ishvara Triangular is formed. 2811

Doshas in Vachaspati :

i) Ishwara is Agyana kalpita :

- Agyanam is Vyavaharika Satyam = Mithya
- Adhyasa on Brahman

Who has Agyanam? Jiva :

Brahman	Rope
<ul style="list-style-type: none">- Agyanam- 'Ishvara' (Superimposed)	<ul style="list-style-type: none">- (Agyanam)- Rope Snake (Superimposed)

- Brahman covered by Agyanam, like rope
- Upon Brahman, Jiva superimposes Ishvara
- Ishvara = Jiva agyana kalpita such a statement is Sruti - Sruti Puranam Viruddham.

Nowhere it says :

- Jiva creates Ishvara by Superimposition.

On the other hand Shruti says :

- Ishvara responsible for creation of Jiva

ii)

Brahman	Jiva
Rope	Snake Adhyastham

- Ishvara is superimposed upon Brahman, because of ignorance located in Jiva
- Each Jiva will superimpose a separate Ishvara
- Many Ishwaras created, superimposed
- Ishwara Anantham will be come Vachas Natam
- Each Ishwara will create separate Srishti
- Srishti, Ishwara Bahutvam is Shruti Virodha - To avoid this.

Vachas will have to say :

- Jivas Agyanams many, Srishti Ishvara one - It is not possible
- After accepting plurality of ignorance, one Sruti, Ishvara not Acceptable.
- Agyanams many, Adhyasas many

Conclusion :

- **Jiva, Ishvara, Prapancha, all because of Ajnanam**

तथा हि, जीवेश्वरप्रपञ्चा अज्ञानकल्पिताः। अज्ञानस्य नानात्वे
एकैकाज्ञानकल्पितजीववदीश्वरप्रपञ्चानामप्यानन्त्यं प्रसज्येतैव । अत एव
वाचस्पतिमिश्रैरनन्तेश्वरानन्तसृष्टय उक्ताः । तस्मादज्ञानमेकमिति मतमेव ज्यायः ।

- Accepting many Jivas and Many Ajnanam, can't restrict Srishti and Ishvara
- They have to be Plural.

- **Entire triangular format is Ajnana Kalpitam, Superimposed because of Agyanam.**
- If ignorance is plural, many Jiva Ishvara is Kalpitam upon Brahman
- Many Jivas superimposing many Ishvara and Prapancha
- Nishchala Dasa - Respects Vachaspati, never looks down on him but does not accept his ideas
- If Veda says Swarga is Nityam, we don't surrender our intellect.
- Relative Nityam to be accepted, long lasting
- Never Surrender reasoning Intellectual capacity
- Never go by status of personality of opponent
- Saranagathi does not mean surrender of intellect
- Better to accept Ajnana Ekatvam

Vachaspati :

- If Ajnanam is one, if one gains Jnanam, all must get liberated
- Ajnanam not permanent, Jiva, Ishwara, Ashraya, Ekam, Anekam, does not matter.
- Ultimately Jnanam eliminates everything

Bottom line :

- **Brahman Satyam, Jagat Mithya, Aham Breheiva Na Paraha**
- In tennis match, fight a lot in the game, in the end, shake hand Embrace, after all it is a sport.
- Prakriyas Many, Siddhantha is one.

Topic 259 :

(२५९) अज्ञानस्य स्वाश्रयस्वविषयकत्वपक्षाङ्गीकारः —

तदिदमेकमज्ञानं न जीवाश्रितम्, किन्तु शुद्धब्रह्माश्रितमेव । जीवभावश्चाज्ञानकार्यम् । तच्चाज्ञानं न कदाचिदपि स्वतन्त्रं तिष्ठति । तस्मान्निराश्रयाज्ञानेन न जीवभावः सिद्ध्येत् । यद्यज्ञानं प्रथमं यत्किञ्चिदाश्रयमाश्रित्य तिष्ठेत्तदा तत्कार्यजीवभावः सिद्ध्येत् । जीवभाव इवेश्वरभावोऽप्यज्ञानकार्यमेव । तस्मादज्ञानं नेश्वराश्रितमपि । परिशेषादिदमनाद्यज्ञानं शुद्धब्रह्माश्रितं भवति । अनादिचैतन्याज्ञानयोः सम्बन्धः (कालः) अप्यनादिरेव । चैतन्याज्ञानयोरनादिसम्बन्धाधीनजीवेश्वरभावोऽप्यनादिरेव । परन्तु जीवेश्वरभावयोरज्ञानाधीनत्वात् जीवेश्वरयोः अज्ञानकार्यत्वव्यपदेशः ।

- Ajnanam must be located in Brahman concealing Brahman only
- Ashraya and Vishaya must be Brahman, self
- **Ashraya not based on Jiva or Ishvara**

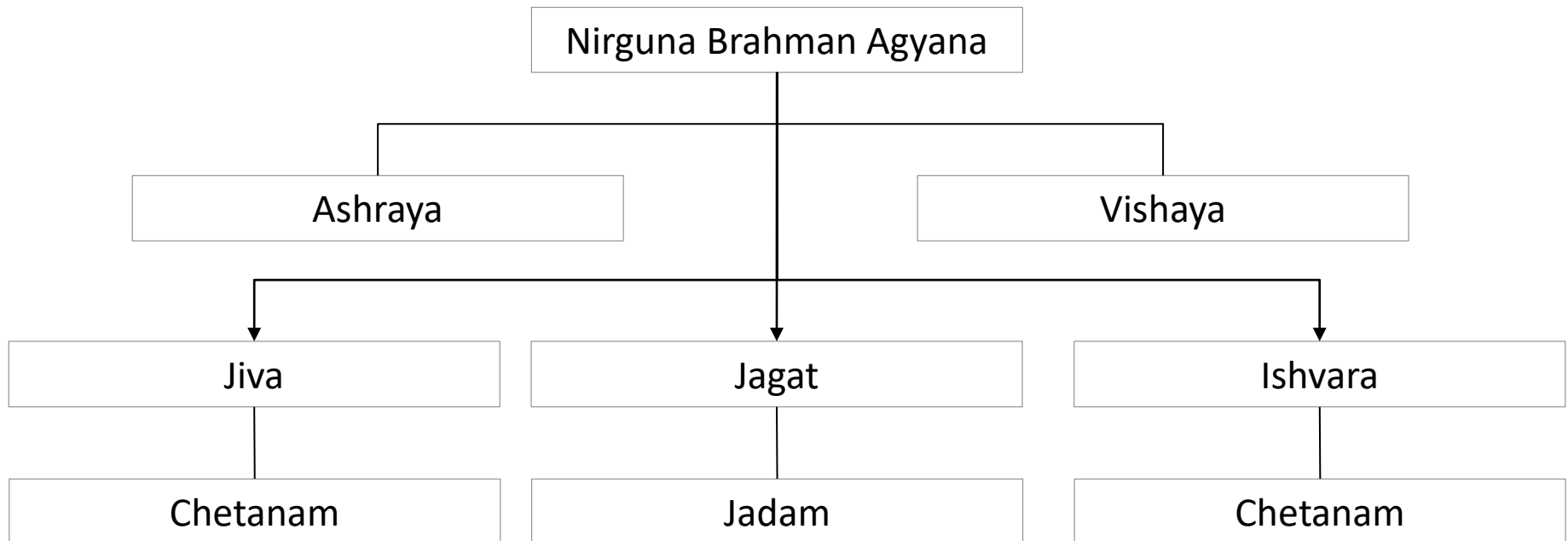
Reason :

- **Jiva or Ishvara have come because of Agyanam, later product, depend on agyanam.**
- Agyanam must exist in something other than 3 - Jiva, Jagat, Ishvara
- Agyanam must be Brahman Ashritam can't exist independently
- Something produces Jiva, Jagat, Ishvara, only Ashraya available in Brahman.

- Agyanam is not Swatantram, independent
- Jiva Bava can't be affected by Swatantra Agyanam
- Brahman is the only factor on which Agyanam can rest because Jiva, Jagat, Ishvara are products, come later

• **Depending on some Ashraya, agyanam must exist, then alone it can effect Jiva Bhava**

- Ajnanam can rest on Ishvara - Ishwara is later concept after Ajnanam.
- What is left behind his Nirguna Brahman.



- By law of exclusion, Agyanam is located in Shuddha Brahman only.

• **Brahman is Anaadi, beginningless therefore Ajnanam is Beginningless.**

- Agyanam = maya, Co-existing with Brahman.

- Agyanam has to depend on Brahman, correlation is Anaadi

- **Brahman maya Sambandha = Kala**

- Brahman alone not Kalam
- Maya alone not Kalam
- Kala not product of Brahman or Maya

- **If Kalam is product, for production of Kalam you will require Kalaha**

- **To produce time, you require time**

- **Any product is event in Time**

- Time not product
- Brahman Maya Sambandha is kala

Dhyana Sloka of Vichara Sagara :

- Sukham Nityam - Kala was discussed

6 items Anaadi :

- Brahman - Agyanam - Kala, Jiva - Ishvara - Jagat

Mantra :

- Jiva Ishvara Vishudhatma...
- All 6 come to existence because of Brahma - Maya Sambandha
- Jiva, Ishvara, Jagat, Kala have come because of Anaadi Maya - Brahma Sambandha
- Depending on Anaadi Sambandha, Jiva, Ishvara available for appearance.

We use compromised expression :

- **Ishvara and Jiva caused by Maya**
- Jiva, Jagat, Ishvara, Triangular, Triad because of Maya

Jiva - Ishvara = Maya Karyam

- Karyam = Kalpitam
- In Vedanta, karyam not produced in time
- Anaaditvam and Karyatvam are contradictory

- **You can take talk of Jiva, Jagat, Ishvara only if there is Maya**
- **Understand Maya first then discuss Jiva, Ishvara is Karyam**
- **Topic of Jiva, Ishvara can be discussed only after introduction of Maya**
- **Therefore we say Jiva , Jagat , Ishvara is Maya karyam, not born in Time**

- 1st Discuss - Maya - ignorance - Moola avidya and then the products of Maya - Jiva - Jagat - Ishvara
- Agyana karyata Vyapadesha - Expression, not product.

‘अहमज्ञः’ इति जीवाश्रितत्वेन यद्यप्यज्ञानमापाततः प्रतीयते, तथापि शुद्धब्रह्माश्रितेऽज्ञाने जीवस्य योऽभिमानः स एवार्थोऽनेन वाक्येनाभिलप्यते इति परमार्थः। अज्ञानकार्यत्वाज्जीवस्य न तस्याज्ञानाधिष्ठानत्वरूपमाश्रयत्वं युज्यते । किन्तु शुद्धब्रह्मैवाज्ञानास्य अधिष्ठानरूपाश्रयः । ‘अहमज्ञः’ इति तु प्रतीतिर्जीवस्याज्ञानाभिमानित्वरूपमाश्रयत्वं विषयीकरोति।

- Nishchala Dasa answers Vachaspathis observation
- **Jiva alone locus, Ashraya of ignorance, Jiva Says I am ignorant**

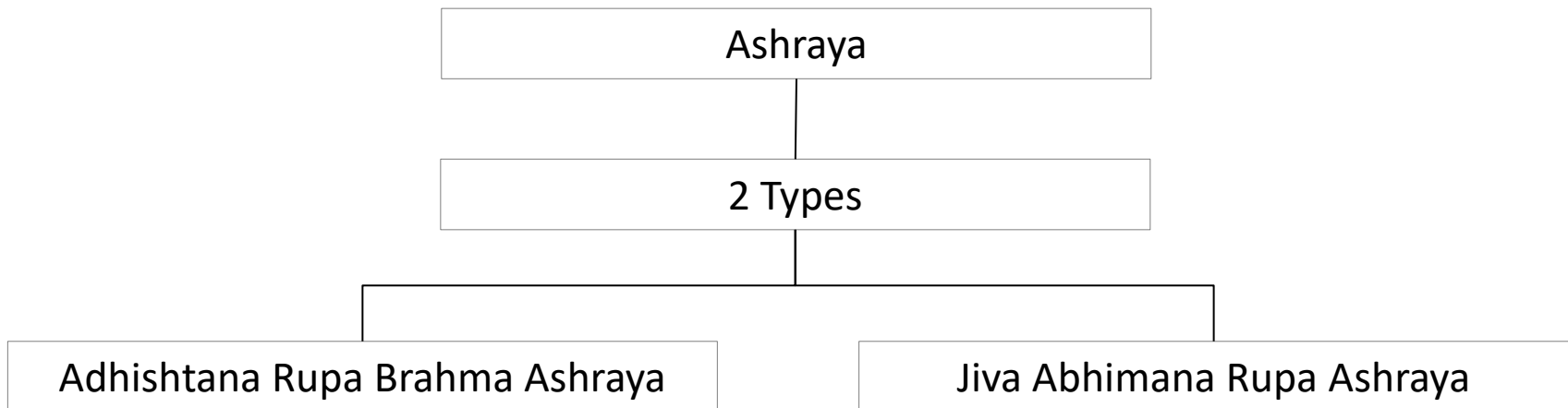
Rama :

- I am ignorant of Chinese (Vishaya)
- Locus of ignorance (Ashraya)

Law :

- Whoever says I am ignorant is the Locus
- Brahman never says 'I' am ignorant
- Ishvara is Sarvagya, Does not say I am ignorant
- World - Jadam, can't say
- Jiva - Alone Says

ND :



- Adhishtanam has to be Brahman.

- Jiva is a later product
- Brahman never says - I am ignorant
- “ I “ is a later product of ignorance

- **Brahman does not have Abhimanam in agyanam**
- **I and mine does not come to Brahman**

- After arrival of Antahkaranam, Sukshma Shariram, Sthula Shariram, Jiva identifies with agyanam.
- Brahman - Ishvara - is Sarvagya, Sarvavith - Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Ignorance is a fact entertained by Jiva as My ignorance.
- **Abhimana - Entertained only by Jiva not Brahman or Ishvara or Jagat.**
- **In Sushupti, Ajnanam is there but Ajnana Abhimani is not there.**
- **In Jagrat and Svapna Ajnanam is there, and Ajnana Abhimani is also there**

- Abhimanam comes for Jiva after Arrival in Jagrat or Svapna.

Jiva = Abhimani Rupa Ashraya

= I + I know, I Don't know, I have, don't have



Revision 201 :

अज्ञानकार्यत्वाज्जीवस्य न तस्याज्ञानाधिष्ठानत्वरूपमाश्रयत्वं युज्यते । किन्तु शुद्धब्रह्मैवाज्ञानास्य अधिष्ठानरूपाश्रयः । 'अहमज्ञः' इति तु प्रतीतिर्जीवस्याज्ञानाभिमानित्वरूपमाश्रयत्वं विषयीकरोति।

2 Ashrayas - 2 Prakriyas :

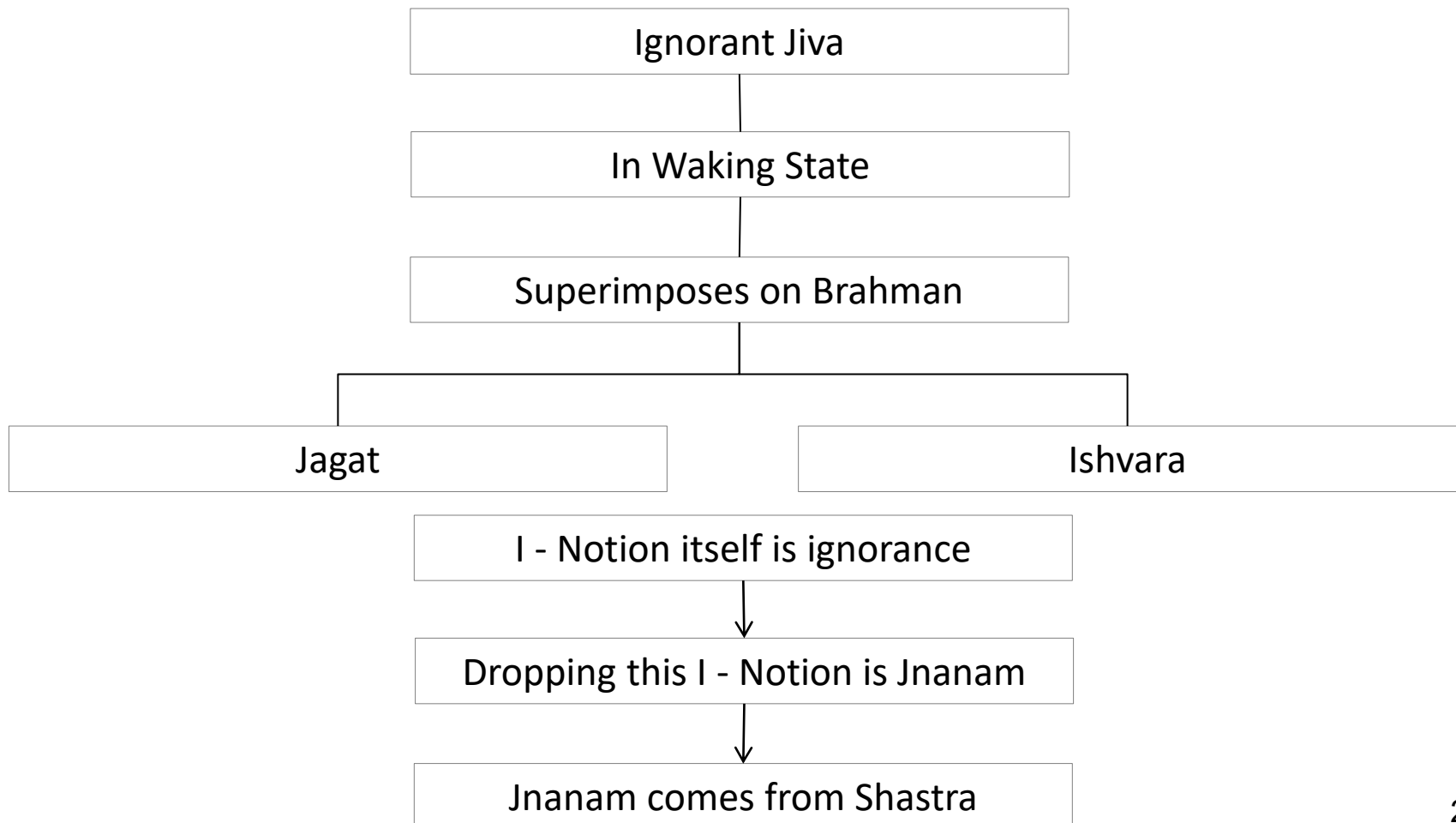
- 2 Methods compared by ND w.r.t. locus of Moola avidya, Original ignorance**

Vachaspati :

- Jiva is Locus of agyanam
- Many Jivas, many agyanam

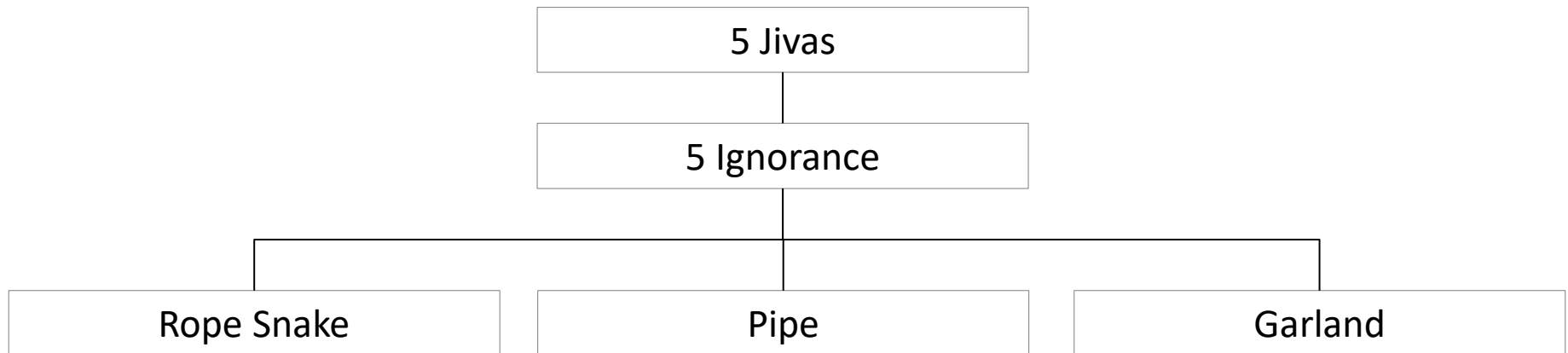
One Gita - One world :

- Seen in different ways
- Object of ignorance = Brahman
- Brahman is unknown for all Jivas
- Jiva, because of agyanam located in him, is Superimposing Jeevatvam on him and Ishvara on Brahman.



- Many - Jivas - Many ignorance's
 - Many worlds
 - Many Ishvara

Jiva 1	Jiva 2
<ul style="list-style-type: none"> - Agyanam located in his Mind 1 - Superimposes Ishvara No. 1 on Brahman 	<ul style="list-style-type: none"> - Agyanam located in his Mind 2 - Superimposes Ishvara No. 2 on Brahman - Rope ignorance (5 People see it Differently)



- Ishvara Bahutvam serious problem
- Ishvara many, Srishti many
- Ishvara Bahutvam, Srishti Bahutvam
- All if we take agyanam as Jiva Ashraya
- Many plurality of Brahma Agyanam can't be accepted.

- Therefore ND, says come to our Matam.

- **Ajnanam is located in Brahman and that Ajnanam is one**

- One Moola Avidya
- Responsible for Jiva - Jagat - Ishvara

Cause	Effect
<ul style="list-style-type: none"> - Brahma Agyanam - Moola Avidya - I Alone is Jnanam - Brahma Satyam, jagan Mithya Jiva Braheiva Na paraha - Agyanam is Anaadi - Brahman is Anaadi 	<ul style="list-style-type: none"> - Jiva, Jagat, Ishvara

- Sambandha Relationship between Brahman and Maya Moola avidya, Prakriti is Anaadi.
- Discussed in Original Text page 2 - Footnote - Sukham Nityam

Moolam - Line 2 and 3 : Topic 93 :

- Jiva, Jagat, Ishvara, Avidya, Jiva Ishvara Sambandha, Ishvara Jagat Sambandha all Agyanam.

Definition of time in Advaita Vedanta unique :

- **Brahman Maya Sambandha Kala**

Time - Definition :

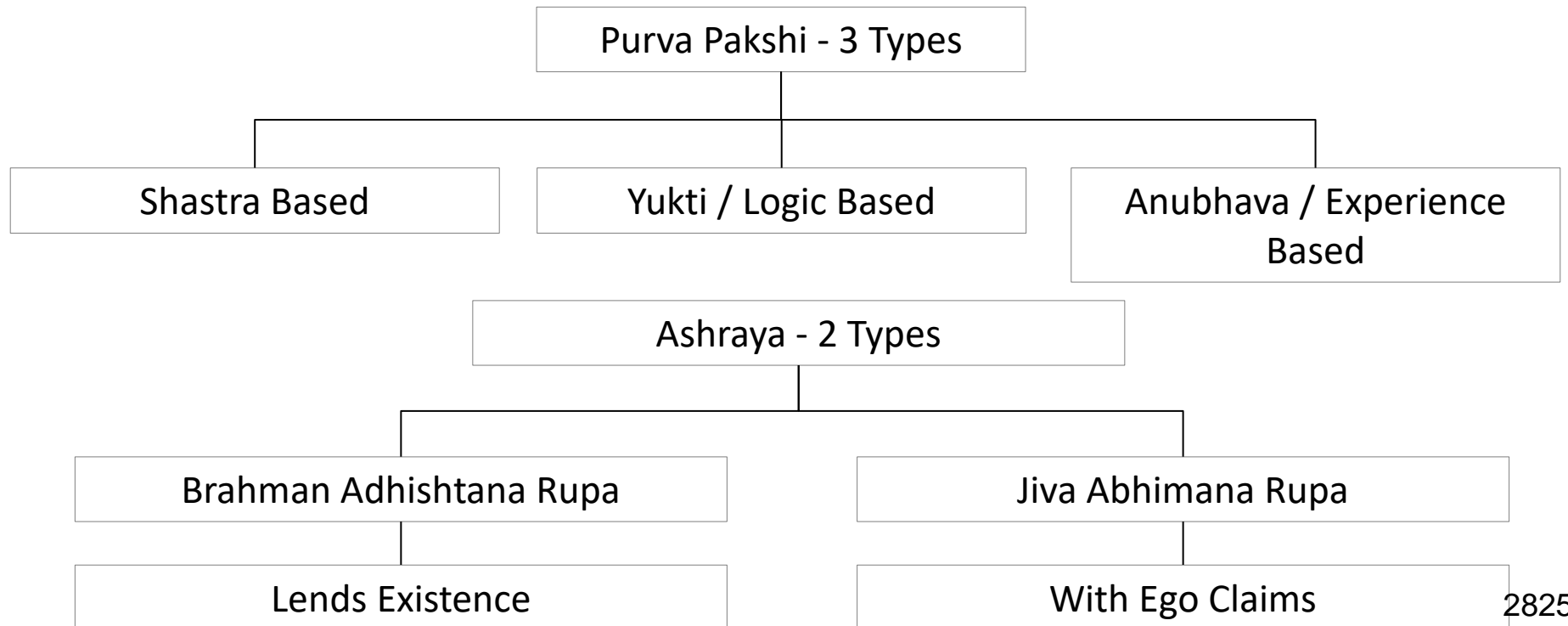
- **Kalaha = Brahma - Maya Sambandhaha**
- Brahman, Maya, Sambandhaha, Kalaha Anaadi in Advaitam
- Brahman alone, Locus of ignorance

Vachaspati :

- Brahman must say - I am ignorant

ND Reply :

- Brahman can't say
- Jiva alone can say, I am ignorant in spite of study.

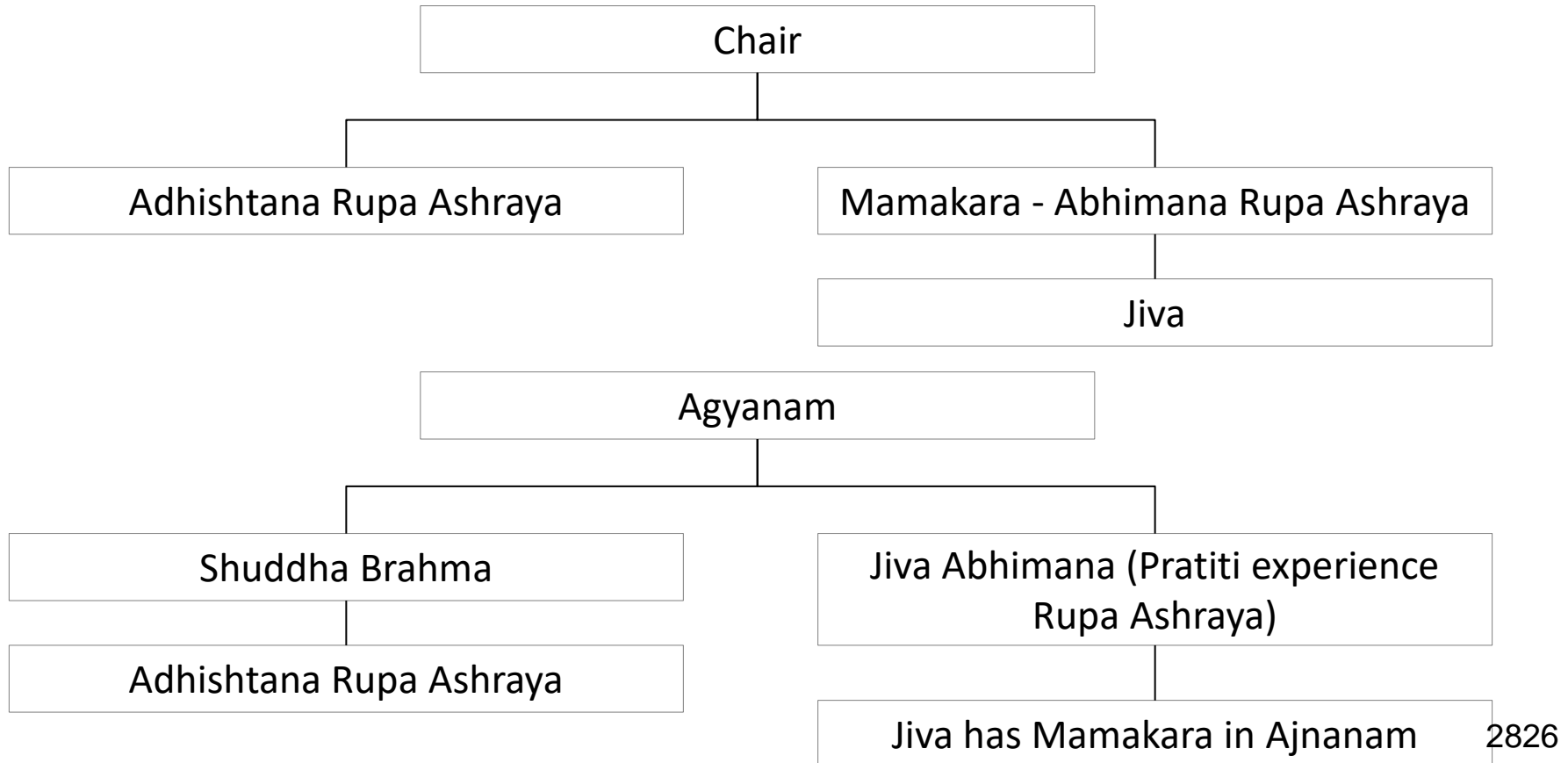


Abhimani Rupa Ashraya :

- Mamakara Jiva claims something as mine
- Brahman - Adhishtana Rupa Ashraya alone lends existence to agyanam.
- Brahman does not claim I am ignorant
- Brahma Ajnanam is claimed by Jiva
- Even though Jiva claims I am Agyaha, Agyanam located in Brahman only

Example :

- We claim this chair is mine in a class, because I regularly sit there

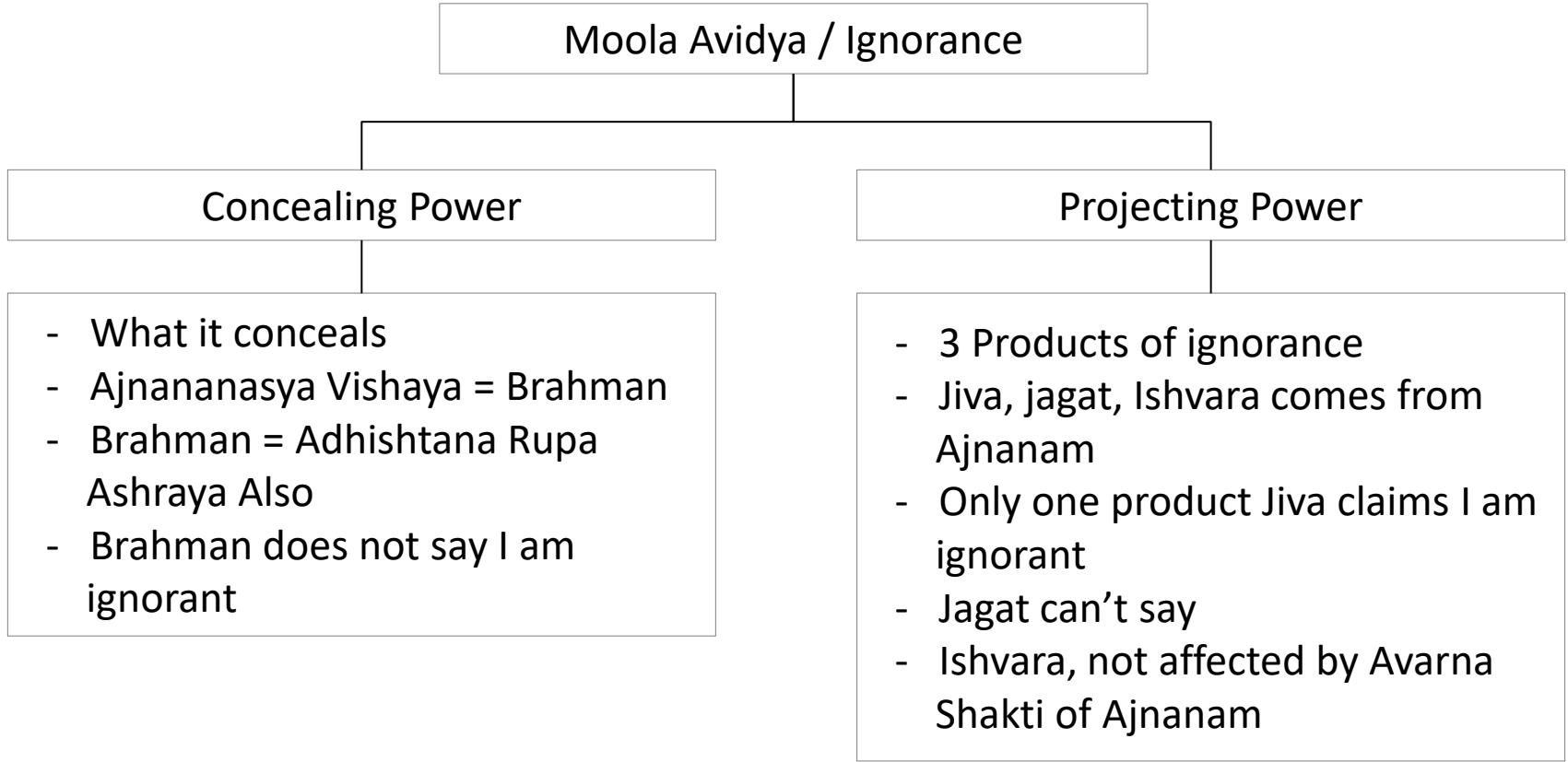


शुद्धब्रह्मरूपाधिष्ठानाश्रितमज्ञानं स्वाश्रयं ब्रह्मैवावृणोति। तदनन्तरं जीवः 'अहमज्ञोऽस्मि'
इत्येवमज्ञानस्य अभिमानिरूपाश्रयो भवति । अनेन प्रकारेणाज्ञानं स्वाश्रयविषयकमिति सिद्धम् ।

Consolidation :

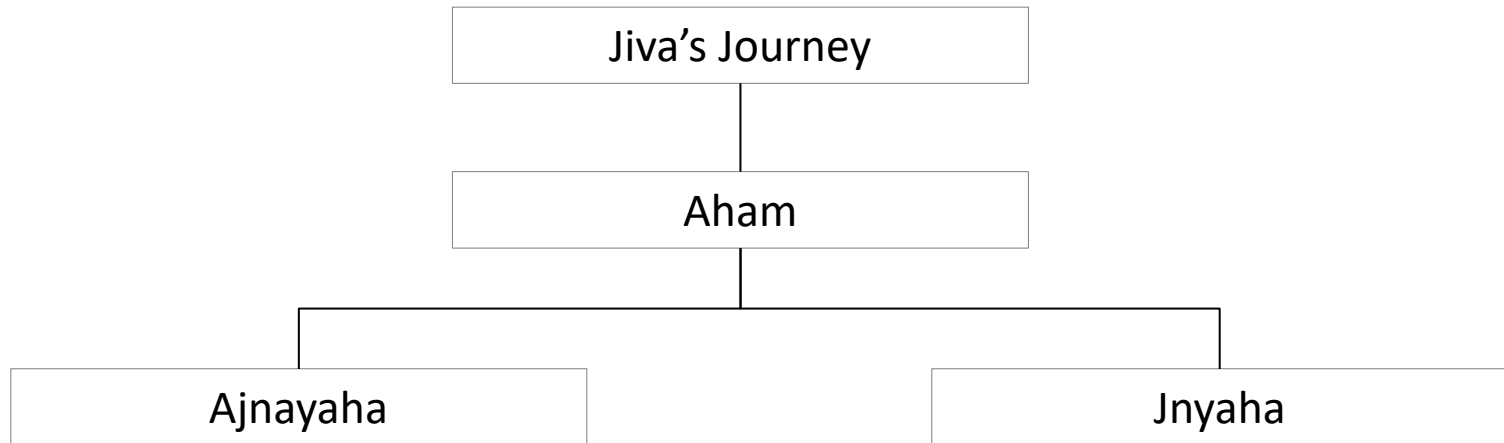
i) Original moola Avidya located in Shuddha Brahman

ii)



- Ishvara has Advantage of using Vikshepa Shakti.
- Jiva Affected by Avarna Shakti and claims I am ignorant.

- Jiva, Jagat, Ishvara is Adyasa Anantharam
- I am ignorant = Ajanana Abhimana
- Abhimani Ashraya = Jiva
- Jiva requires Karma Yoga, Upasana Yoga, has to remove Ajnanam.



- In this manner, Ashraya and Vishaya of Ajnanam is Brahman only.

1st Question of Vachaspati :

- If Brahman is Ashraya, How every Jiva says Aham Agnayaha?

Answer :

- Abhimani Rupa Ashraya